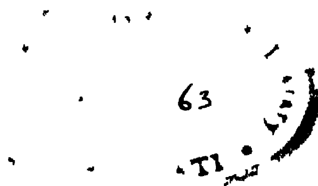
ASSAMESE PROVERBS

(অসমীয়া প্ৰবচন)



PROFULLA CHANDRA BORUA

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KUMARI NILIMA BORUA (PUTLI)

Dedication

To
my dear departed daughter
Kumari Nilima Borua (Puthi)
who passed away from the world during her
B A examination on the twenty-third of May 1962

Her cabin'd ample Spirit,
It flutter'd and fail'd for breath
To-night it doth inherit
The vasty Hall of Death

—*Matthew Arnold*

The presence of her name in the forefront of these pages is a token of the void created by her sudden departure from the world I dedicate these pages representing the labour of decades in her ever treasured memory

P C Borua

Opinion of Sri K. K. Handique, M.A. (Oxon),
late Vice-Chancellor of the Gauhati University.

The Assamese language is rich in diverse types of folk literature, and not the least interesting among them are the proverbs. Shri Profulla Borua who has worked on the subject for a number of years presents in his 'Assamese Proverbs' a comprehensive collection of these with English transliterations and lucid explanatory notes. He has admirably succeeded in producing a reliable work of reference which will be found useful not only by students of the language but also by all who are interested in folklore research.

K K HANDIQUI
9 3 62

Opinion of Sri Dev Kanta Borooah,
Minister of Education, Assam.

I have dipped into 'Assamese Proverbs' by Shri P. C Borua. Shri Borua has done a highly useful piece of work in gathering all the proverbs in Assamese with their English equivalents for the benefit of the students of Assamese language and literature. No study of a literature or for that matter of a language can be complete without a good knowledge of its proverbs. I am sure, Shri Borua's efforts in this behalf will receive adequate aid from the Government of Assam without which the publication of his book would be beyond his means. I have no doubt that his book when published will receive due recognition from the reading public of Assam.

D. K. Borooah
7. 9. 57.

INTRODUCTION .

The habits and customs of a society can be traced in proverbs. The proverbs, so to speak, are an index to a society and its people.

Such proverbs in the Assamese language are abundant and they have come down from generation to generation. In the back-ground of these sayings, one can find out the hopes and aspirations, strength and weakness of a society or a nation Some of the proverbs are traditionally old, and yet there are others which are of recent origin. In this way the different stages are linked together and it is interesting to mark the channel of circumstances through which the rational advancement is made.

Shri Prafulla Chandra Borua has done a service to Assamese language by preserving a rich stock of popular proverbs which he has compiled in this book in a new light He has also given the proverbs in the Dev-nagari and Roman scripts with their literal and explanatory meanings in English Parallel proverbs in Sanskrit and English are also given in many places

The arrangement of the proverbs in alphabetical order is designed for ready reference. The English transliteration of the proverbs, it is hoped, will be useful to the Non-Assamese who do not know the Assamese language or script but eager to know the Assamese as a nation.

The Publication Board, Assam, has given financial aid to bring this book to light. We shall be glad if this publication satisfies the need of persons who tread the path of increasing their fund of knowledge in the field of human understanding and ideas.

Gauhati,
15th August, 1962

B N. Shastri
Secretary,
Publication Board, Assam,
Gauhati.

ABREVIATIONS :—

Proverb in Assamese	P A
Transliteration in Hindi	T H
Transliteration in English	T E
Literal English translation	L E T
Explanations & Notes	E & N
Parallel Assamese Proverbs	P A P
Equivalent Sanskrit Proverb	E S P
Equivalent English Proverb	E E P

The transliteration is approximate and the following symbols roughly indicate the nature of the Assamese sounds :

অ	a	ঘ	gh	ৰ	r
আ	a	চ, ছ	ch	ল	l
ই, ঈ	i	জ	j	ৱ	w
উ, ঊ	u	ঝ	jh	শ	s
এ	e	ট ত	t	ষ	sh
ঐ	oi	ঠ, থ	th	স	s
ও	o	ড, দ	d	হ	– h
ঔ	au	ঢ, ধ	dh	ক্ষ	ksh
ক	k	ণ, ন	n	ং	n
খ	kh	ম	m		
গ	g	য	y & j		

FOREWORD

Proverbs or popular maxims may be regarded as quintessence of accumulated wisdom or experience of any civilised society. They are like those coins which are accepted by everyone and everywhere and continue to be current in spite of all changes or even revolutions which a society may undergo. People of all walks of life take their advantage.

In India, apart from their popular use, they have played an important part even in Shastric treatment and discussions. The Brahmanas, Upanishads and the philosophical treatises often make use of such maxims.

I have glanced through the excellent collection of Assamese Proverbs by Shri Profulla Chandra Borua. He has tried his best in collecting as many Assamese Proverbs as possible, and has spared no pains in making the Collection in every respect useful both to the scholars and the general readers. His transliteration of the Proverbs both in Devanagari and English literal English translation and the explanations and the notes in English have considerably added to the utility and importance of the learned effort of the author. All this will make the Assamese Proverbs available to non-Assamese scholars.

An informing introduction is another special feature of the publication.

There is no doubt that by this scholarly production, the author has rendered a great service to the Assamese language. The work deserves all encouragement and patronage from the Assam Government as well as public.

Banaras
4-7-61.

Sd. Mangal Deva Shastri,
M. A., D. PHIL. (Oxon.).
Vice-Chancellor,
Varanaseya Sanskrit Vishwavidyalaya.

PREFACE

1. Humanity in its infancy expressed human feelings of joy and sorrow by gestures and postures. As mental development followed, they began to translate their thoughts by sound which ultimately took shape as languages. For long long ages which ran into millions of years, humanity became used to some sort of sounds to give vent to their feelings and experiences to one another. In course of time, those varied sounds took definite shape and became the languages of today after gradual changes.

2. Even after men learnt to speak, they were unable to record their thoughts in writing. While men in their primitive state were living in caves, it occurred to them that they must record their feelings. This urge led them to draw pictures in their cave walls with the points of their sharp and blunt stone implements There is evidence of such records in different parts of the world.

3 The formation and development of scripts and the art of writing underwent a long process involving ages. It is beyond doubt that men had learnt the art of drawing, painting and sculpturing long before they learnt to write It is obvious from the fact that we find masons and sculptors of exceptional ability in our time, who are often not lettered.

4. The possibility of this is rather simple. For, what does a sculptor really do ? The sculptor with his strong imaginative power draws up a clear and vivid picture of the object of art in his own mind. He then proceeds with the reverse process, which we almost always presume.

5. We think that out of a block of stone the sculptor retains such portion of the material as is necessary to depict his object. In reality he does not work in our term of thought. Actually, the sculptor sees his mental image in the block of stone in a clear-cut form. Then he proceeds to chip off the unwanted portions from the block with his chisel.

6. As the primitive men from their common home got scattered over the surface of the earth in search of food and safe environments, their sounds began to differ. And, as time rolled on,

men living in one group failed to understand the sounds uttered by other groups. Thus began the formation of different dialects among men.

7. Different root races lived on this blessed Earth at different times. The long-forgotten Lemurian Root Race has become a mere word to us Their Continent sank beneath the vast and unfathomable sea that was supposed to have stretched throughout the Indian and the Pacific Oceans.

8 Out of the best of the Lemurians, the Atlantian Root Race evolved and lived in the lost Continent of Atlantis, which is now the Atlantic Ocean. The evolutionary process went on, and the Aryan Root Race was developed in Central Asia out of the best of the Mongolian Sub-Race which is the last of the Atlantian Root Race.

9. Great lands were joined and disjoined by the cataclysms which sank huge populaces under the sea, and the remainder left in groups severed from one another. Under these conditions different languages grew among evolved humanity. Hence the history of human language and literature is in obscurity and we know only a fragment of it. Let us now consider a little of the known parts of these.

10. Language and literature considerably account for the place of civilization of a race or a nation and the Proverbs count much in determining it.

11. Now what do we mean by Proverbs ? They are the observations and expressions in a concise but pregnant form of the common man, which consist of truth, founded on long experiences in different spheres of the life around

12 By nature, man is a social being. At the first glimpse of civilization, men gradually gave up their hunting life in the thick forests and settled themselves in agrarian societies, building up villages

13. It is almost impossible to trace the change that some of the words of modern times underwent in ages long gone by and have taken their present shape. Neither is it possible for one to trace the origin of Proverbs of different peoples.

14. In the study of Proverbs one can find that many of the English Proverbs of today originated in other European countries like France, Germany, Italy, Russia and others. It goes to show that the ancestors of all these people lived together in the distant past.

15. The affinity of manners, cutoms, environments, religious usages and mode of life, can to a certain extent, explain the similarity of Proverbs of the European nations.

16. But it is surprising that a large number of English and Assamese Proverbs are similar. Many of the Proverbs resemble each other not only in ideas, but also they are literally the same. These are listed in the Appendix for ready reference. The only explanation one can put forth regarding this similarity is that the Aryans at one time lived together in Central Asia before they began to migrate in different directions over the face of the Earth.

17. In all probabilities, the Aryan migrants entered India both by the* East and by the West. Ancient wisdom might have flourished in Assam long before it did in the rest of India. The age of civilization of race is generally ascertained by the potteries and the sculptures of the land along with other implements that were in use.

18 The sculpture of a place could be classified into three groups, viz. (i) those standing on the ground in tact, (ii) those that are in ruins over the ground where they stood, and (iii) those that are buried deep under the ground where they stood, leaving only fragments of the ruins here and there exposed to the sun and the moon.

19 Do not the fragmentary parts of curious carvings on granite found scattered all over Assam go to show that civilization in Assam reached a very high level in the immemorable past ? Who knows what will be revealed if proper excavation work is undertaken here to unearth the past glories ?

20. The organised Assamese villages with properly arranged compound of the people, the chequered cloths produced in every household even today bear testmony to the ancient glory of Assam. Assam stands first in India to produce Prose Literature of the Modern times It was Baikunthanath Kaviratna Bhagavat Bhattacharya (better known as Bhattadev of Barnagar, within the Revenue Circle of Kamrup District in Assam) who render-

* The lives of Alcyone by Dr. Annie Bessant and Rt. Rev C W. Leadbeater. First Aryan migration of Manoa (Central Asia) into India took place in 18,885 B C under the leadership of King Mars. Ref 24th life of Alcyone, page 322 Page 395 Vol. II : Vulcan had found his way through Tibet and Bhutan a good 16 years earlier and joined his forces with those of Mars and in 15,953 B C. had invaded Assam and had there established nimself in fairly peaceful possession by the time Corona arrived in 15,952 B.C.

ed the Assamese Prose Version of Sreemat Bhagabat and Bhagabat Geeta known as Katha Bhagabat and Katha Geeta. It is only natural that Assamese Proverbs are of a very high order. Though a number of them are relating to rustic life, yet Assamese Proverbs are not wanting to delineate moral, philosophical and social standards. Proverbs thus more than anything else, prove the essential unity of mankind.

21. In bringing out this book my indebtedness are of course to many and to a whole host of people and books ; to friends with whom I have talked for years. It is a pleasure also to record other obligations. I am grateful to Dr. Mangal Dev Shastri, M. A., D PHIL. (Oxon), Vice-Chancellor, Varanaseya Sanskrit Vishwavidyalaya for his very kindly writing the foreword of this book. Dr. Prafulladutta Goswami, M.A.,D. PHIL, has been good enough to read over the manuscript and to suggest improvements. The pleasant memory associated with the work is the suggestion and direction of Dr. S. K. Bhuyan, M.A., PH.D., D. LIT., late Vice-Chancellor of the Gauhati University, long before this work was even dreamt of. Justice S. K. Dutta gave me access to the Law College Library when he was Principal, Earle Law College, Gauhati. Shri Manoranjan Shastri, Principal Sanskrit College, Nalbari Assam, and Shri K. C. Mahanta, B.A., B.T , helped me to fit in the equivalent Sanskrit proverbs. Sri Mahanta also looked through the proof by spending his most valuable time. Shri K. K. Handique, M.A. (Oxon), late Vice-Chancellor of the Gauhati University, very kindly endorsed his most valuable opinion on the book. I am ever grateful to all of them. Sri Ramani Kanta Shastri and Sri Baikuntha Chandra Barua, B.A , rendered immense assistance when I first took up the work.

Lastly I beg to offer my heartfelt thanks to Assam Publication Board and its Secretary Shri B. N. Shastri for granting me monetary help to bring this book to light.

It is with pleasure that I thank Sri. K. C. Pal, proprietor of Nabajiban Press, Calcutta for his untiring efforts in bringing out this book in print as well as for other assistance he rendered.

Kamarkuchi
Kamrup, Assam
15th August, 1962.

P. C. Borua



PROFULLA BORUA

ASSAMESE PROVERBS

আঁকৰা—

I. A. আঁকৰা মৈত উঠিল।

I. H. अकरा मैत उठिल।

I. T. Akara mait uthil

I. E. L. The idiot rides on the harrow or climbs a ladder

I. E. N. A brainless mind does not know when to begin a work or leave it. So one cannot expect satisfactory service from such a fellow.

I. S. I. अनुर्ध्वमंर्वति लघीयसा हि धार्ष्ट्यम्।

I. E. I. An idiot going up the ladder

I. A. অঘৰীৰ ঘৰ কৰা।

I. H. अघरीर् घर करा।

I. T. Agharir ghar kara

I. E. L. Making a home for the homeless

I. E. N. Extending a helping hand to one who possesses nothing.

I. E. I. To turn have nots into haves

I. A. অচিন কাঠৰ থোৰাকো নলগাবা।

I. H. अचिन् काठर थोराको नलगावा।

I. T. Achin kathar thorako nalagaba

I. E. L. Do not use unknown wood even for the tooth of a rice pedal

অজ্ঞান—

I. E. N. Make no reliance upon the unknown

I. A. I. অ[illegible] নিদিনা লাই অ[illegible] লাবি-চাবি।

I. S. I. अज्ञातकुलशीलस्य वासो देयो न कस्यचित्।

I. E. I. (1) Never trust muckle to an old enemy or a new friend
(2) If you trust before you try you may repent before you die

---

I. A. অজাত গছৰ বিজাত ফল।

I. H. अजात् गछर बिजात् फल।

I. T. Ajat gachar bijat phal

I. E. L. Wild trees produce useless fruit

I. E. N. An unruly or unworthy person generally springs from an unknown origin. A low born or an ill bred will not behave nicely.

I. S. I. फलन्ति अमृतसेकेऽपि न पथ्यानि विषद्रुमा।

I. E. I. Heredity tells

I. A. অজ্ঞান বামুণৰ যজমান।

I. H. अज्ञान् बामुणर् यजमान्।

I. T. Ajnyan Bamunar jajman

L. L. T. Follower of a priest who has no knowledge

E. & N. It is useless to seek knowledge or to engage a priest who does not know how to perform ceremonial rites. One who does so must be a fool himself.

E. S. P. याद्दशान्तर्भवः काम स्ताद्दशो जायते परः ।

E. E. P. (1) Blind leading the blind.
(2) A fool foolish.

P. A. অৰ্জুনৰ ৰথৰ সাৰথি নাৰায়ণ।

T. H. अर्जुनर् रथर् सारथि नारायण् ।

T. L. Arjunar rathar Sārathi Narāyan.

L. L. T. Narayana Himself is the chariot-driver of Arjuna.

L. & N. Pandavas were outnumbered by Kauravas Yet the Pandavas won the fair battle as they were helped by Narayana Himself.

P. A. P. ধৰ্ম্মত থাকন্তু, হৰি নাচাৰন্ত সঙ্গ।

E. S. P. यतोधर्म्म स्ततो जयः ।

E. E. P. He whom God steers sails safely.

P. A. অতি ভক্তি চোৰৰ লক্ষণ।

T. H. अति भक्ति चोरर् लक्षण् ।

T. L. Ati bhakti chōrar lakshan

L. E. T. Too much devotion is the sign of a thief.

E. & N. Real devotion or real courtesy can be expressed by normal ways. In anything abnormality arouses suspicion.

E. S. P. अति सर्व्वत्र वर्ज्जयेत् ।

E. L. P. Too much courtesy, too much craft.

P. A. অতিথিৰ কি বিধান টোপা গণা।

T. H. अतिथिर् कि विधान् टोपा गणा ।

T. L. Atithir ki bidhān tōpā ganā.

L. E. T. Why should a guest count his host's seed-stock ?

E. & N. A guest cannot gain anything if he concerns himself with the income of the host

I. A. P. আদাৰ বেপাৰীৰ কি জাহাজৰ খবৰ ?

L. S. P. अव्यापारेषु व्यापारः ।

E. E. P. (1) It is none the guest's business to enquire into his host's income
(2) What right has a wheelwright to write upon the rites of a church ?

P. A. অতিথিও ৰ'ল, চাউলো সিজিল।

T. H. अतिथिओ र'ल् , चाउलो सिजिल् ।

T. L. Atithió ral, chāuló sijil.

L. E. T. As the guest halts, rice gets boiled.

E. & N. Coincidence is expressed here. The guest came in only when the meal was ready ; fruit of the palm dropped just when the crow sat on it

P. A. P. কাকো পৰিল, তালো সৰিল।

E. S. P. काक-तालीयवत् ।

P A　অতি বুদ্ধিব গলত জৰী।

T. H　अति बुद्धिर् गलत् जरी।

T T　Ati budhir galit juri

L E T　The cunning finds a noose round his neck

E & N　Cunning people always get entangled in their own doings in trying to injure others

I A L　অতি চিৰি হত চিৰি।

L. S I　घातयन्ति हि कार्य्याणि वृता पण्डितमानिन।

I I P　Too much cunning overreach itself

P A　অতি দৰ্পে হত লঙ্কা।

T H　अति दर्प हत लङ्का।

T T　Ati darp hata Lanka

I I T　Lanka was destroyed by excessive pride

I &　Lanka was the famous kingdom of the demon king Ravana. He was proud enough to challenge the Lord Rama (an incarnation of God) and as a result he was vanquished

I S P　अति दर्पे हता लङ्का अति दर्पे च कौरवा।

F F P　(1) Pride goeth before destruction (2) Pride must have a fall

---

P A　অতি চিৰি হত চিৰি।

T H　अति चिरि हत चिरि।

T T　Ati chiri hata chiri

I E T　Overgrowth is a symptom of degeneration

I & N　When a man grows up abnormally his heart is soon degenerated i.e., he soon loses his vitality

P A P　অতি বুদ্ধিব গলত জৰী।

L E P　(1) Too much of everything is bad (2) Violent fire soon burns out (3) Nothing too much—Greek

---

P A　অতি হাঁহি অতি কান্না,
কৈ গৈছে ৰামচন্না।

T H　अति हाँहि अति कान्ना,
कै गैछे रामचन्ना।

T T　Ati hanhi ati kanna,
Kai gaihe Ramchanna

I F T　Ramchanna said that too much laughing is too much weeping

I & N　Over joyousness often lands one in sorrow, for over doing of anything leads to forget some other things which make one unhappy. Too much of joy leads only to too much of sorrow

P A P　অতি চিৰি হত চিৰি।

I S P　अति सर्व्वत्र वर्जयेत्।

F I P　Sorrow follows in the wake of joy

P A　অথন্তবৰ বিধান টোপা।

I S P　अथन्तरर बिधान् टोपा।

T T　Athantarar bidhan topa

L L T Seeks to make complaints
I & N An ever grumbling man

P A P বাবৰে গাহত তেৰতা জগৰ,
সদায় ভুঞ্চে এটাই লগৰ।
I I P Everyone thinks his burden too heavy

— —

P A অৰ্থ ই অনৰ্থৰ মূল।
I H अर्थइ अनथर मूल।
I I Arthai anarthar mul
I I T Riches are the cause of damnation
F & N People often lose their heads when they become rich and that leads to their downfall
I S I अर्थम् अनर्थम्, भावय नित्यम्।
I I P Mammon has enriched his thousands and damned his ten thousand

———

P A অপৰাক পাৰ কৰি
লয় আনা আনা,
শ্ৰীমতীক পাৰ কৰি
খোজে কাণৰ সোণা।
T H अपारक पार करि
लय आना आना,
श्रीमतीक पार करि
खोज काणर सोना।
T L Aparak par kari
lai ana ana,
Srimatik par kari
khoje kanar sona
L L T He charges one anna each for ferrying others but charges the ear ring to ferry Srimati (Radhika).
I & N Unreasonable demand There is a story —Srikrishna once acted as a boatman He charged one anna each for other passengers but asked for the ear ring of Srimati (Radhika)
P A I বোলে কৰি ভাত বাঢ়ে,
বাপাক দাদি বুৰাব বা ক।
I S I यो यस्य हृदये नास्ति समीपस्थोऽपि दूरगः।

———

P A অৱতৰীয়া বেহেনাই,
মোক তোল মোক তোল কৰে।
I H अवतरीया बेहनाइ,
मोक तोल मोक तोल करे।
I I Abatariya behenai
mok tol mok tol kare
I I T Unseasonable brinjals say Pluck me pluck me
I & N Untimely brinjals however lovely they may be in their appearance are uninviting to men. Things are valued only in their proper season
I S I अवस्तुनि कृत क्लेशो मूर्खोयात्य् पहास्यताम्।
L L I (i) Out of time out of worth
(ii) A bad thing is dear at any price (iii) Bad wares are ever cheap

——

P. A অৱংশত ৰজা।
T H अवंशत् रजा।
T I Abangsat raja
I I I A king springing from a low family

I & N A low born is always haughty or unmannerly even if he is highly stationed.

P A P ছ০ৎ ববববৱা পাতা।

I S P अवशपातितो राजा मुर्खपुत्रश्च पण्डितः।
अधनेन धन प्राप्यतृणवन्मन्यते जगत ॥

I I P Nothing is more haughty than a common place man raised to power

---

P A অবুজনক বুজোৱা,
ঢেকুৱা ঠাৰি সিজোৱা।

I H अबुजनक बुजोवा,
ढेल्वा ठारि सिजोवा।

I T Abujanak bujowa,
dheruwa thari sijowa

I I T Making a fool understand is boiling the stems of the dheruwa vegetable

I & N A fool or a dunce would not listen to a good sermon or valuable advice as he is unable to understand them Application of force is the only way to enhance their understanding

P A P বুজাক বুজালে আৰাধে প্ৰবাধে,
অবুজাক বুজাবা ঢলা চাপৰে।

I S P हस्ती चाङ्कुशहस्तेन कशाहस्तेन वाजिनः।
शृङ्गी लगुर हस्तेन खड्गहस्तेन दुर्जनः।

E E P Those who are not ruled by the rudder must be ruled by the rock

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P A অভাগা যলে যায়,
হুলে বিন্ধে বৰলে খায়।

I H अभागा यले याय्,
हुले बिन्धे बरले खाय्।

I T Abhaga jale jai,
hule bindhe barale khai.

I I T Wherever the unfortunate goes he is pricked by thorns and bitten by wasps

I & N When a man is under the influence of unlucky stars he will be beset with troubles even if he goes from place to place in order to avoid them, he will not be able to do so Misfortune a proceeds the unfortunate

P A P ৰ ক পাৰ গুণ, ত'তে কুবাকুবি।

I S P समुद्रमपि शोचयेन।

I I P Unfortunate a victim of circumstances

P A অভাবে স্বভাব নষ্ট।

I H अभाव स्वभाव नष्ट।

T H Abhabe swabhab nasta

I I T It is need that spoils character

I & N A needy man cannot abide by his conscience

I S P दारिद्रदोषो गुणराशिनाशी।

I I P Need degenerates a man.

P A অভাৱত উপায় ওলায়।

T H अभावत् उपाय् ओलाय्।

T H Abhabat upai olai

L I T Means is found out in adversity

E. & N. Some ways and means are always found out to tide over difficulties. *i e.*, Means usually follow difficulties.

E. E. P. Necessity is the mother of invention.

P. A. অভ্যাসৰ নৰ,
কৰ্ণ পথে শৰ।

T. H. अभ्यासर् नर्, कर्ण पथे शर्।

T. E. Abhyāsar nar,
Karna pathe s'ar.

L. E. T. By practice a man may be able to shoot an arrow through the ear-hole.

E. & N. Man can perform feats or can work miracles by dint of sheer practice.

E. S. P. अप्राप्यंनाम नेहास्ति धीरस्य व्यवसायिनः।

E. E. P. (1) Practice makes perfect. (2) Habit is the second nature.

T. E. অভিমন্যুৰ চক্ৰবেহু।

T. H. अभिमन्युर् चक्रबेहु।

T. E. Abhimanyur chakra behu.

L. E. T. Abhimanyu in the phalanx.

E. & N. A strong man surrounded by powerful enemies. A hero inside an impregnable phalanx.

P. A. অভোকৰ নও মুঠি।

T. H. अभोकर् नओ मुठि।

T. E. Abhókar naó muthi.

L. E. T. Nine handfuls when not hungry.

E. & N. A man needs five handfuls of rice to appease his hunger. One who seeks nine handfuls saying he is not hungry is an impostor.

P. A. P. মিথাইতৌ মামৰী, পাতৰ তলত দামুৰী।

P. A. অমানুহৰ ঘৈণীতকৈ
ভাল মানুহৰ লিগিৰীও ভাল।

T. H. अमानुहर् घैनीतकै
भाल् मानुहर् लिगिरिओ भाल्।

T. E. Amānuhar ghaımıtakaı
bhāl mānuhar ligirió bhāl.

L. E. T. A maidservant of a cultured family is better than the wife from an uncultured one.

E. & N. We can learn from the youngest member of a cultured society but can learn nothing from the older people of the uncultured.

I. S. P. याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा।

E. E. P. (1) Bolter to servo in hoaven, than to reign in hell. (ii) Better a perfect ape than a degen3rate man.

P. A. অৰণ্যে ৰোদন।

T. H. अरण्ये रोदन्।

T. E. Aranye ródan.

L. E. T. Crying in the wilderness.

E. & N. It is useless to run after a shadow. There is no gain in seeking absurd things.

E. S. P. अरण्ये रोदनम् ।

E. E. P. (i) Crying in the wilderness.
(ii) Crying for the moon.
(iii) Crying over spilt milk.

P. A. অলপ অৰ্জন, বিস্তৰ ভোজন,
সেই পুৰুষৰ, দৰিদ্ৰ লক্ষণ।

T. H. अलप् अर्जन् बिस्तर् भोजन्,
सेइ पुरुषर् दारिद्र लक्षण ।

T. H. Alap arjan bistar bhȯjan,
Sei purushar daridra lakshan.

L. E. T. Earning little and eating more, indicates, one will be poor.

I. & N. Living beyond one's means leads one to ruin.

E. E. P. To spend much and gain little is the sure road to ruin.

P. A. অল্প বিদ্যা ভয়ঙ্কৰী।

T. H. अल्पविद्या भयङ्करी ।

I. T. Alpa bidyā bhyankari.

L. E. T. Scanty learning is to be dreaded.

E. & N. They who know little, think much of themselves. So their leadership leads to danger.

E. S. P. अल्पविद्या भयङ्करी ।

E. E. P. A little learning is a dangerous thing.

P. A. আই সীতা পাতালক যাব,
কাক নিব কাক থব !

E. S. P. आइ सीता पातालक् याब,
काक् निब काक् थब !

T. E. Āi Shitā pātālāk jāba,
kāk niba kāk thaba !

L. E. T. Mother Sita will enter the *Pātāl* (inner domain of the earth). Whom can she take with her or whom forsake (leave behind).

E. & N. When Rāma discarded Sitā, she entered the *Pātāl* by her virtue. Though she loved everybody around her, she could take none with her. So mind your own business and do not concerns much about other's affairs.

P. A. আই গৈছিল হাটত, খোজ
দেখিলে বাটত ;
আই ঔ বাপা ঔ হাতীটো
ইমান ডাঙৰ !

T. H. आइ गैछिल् हाटत्, खोज् देखिले बाटत् ;
आइ औ बापा औ हातीटो इमान् डाङर !

T. E. Āi gāichil hātat, khȯj dekhile
bātat ;
āi oh, bāpā oh hātitȯ imān
dāngar !

L. E. T. Mother went to market and saw the footprints on the road. Oh mother, Oh father, the elephant is so big !

E. & N. Telling stories without first-hand knowledge.

E. E. P. (i) Never tell in the parlour what you have heard in the kitchen. (ii) One eye-witness is better than ten hearsays.

P. A. আইধৰতকৈ বাইধৰ চাৰ।

T. H. आइधरतकै बाइधर् चार्।

T. F. Āidharat kai bāidhar chār.

L. E. T. Trying to go over others.

E. & N. One who seeks more sympathetic consideration for self by trying to show that his calamity is more serious than that of his fellow men.

E. E. P. One talks of the frying pan, the other of the fire.

P. A. আইৰ ঘৰক যাম, দুই হাতে খাম।
বিধাতাই বোলে মই লগে লগে যাম।

T. H. आइर् घरक् याम्, दुइ हाते खाम् ;
बिधाताइ बोले मइ लगे लगे याम्।

T. E. Āir gharak jām, dui hāte khām ;
bidhātai bóle mai lage lage jām.

L. E. T. I will go to mother's house and eat with both hands ; the Ordainer says, "I will follow you".

E. & N. Unexpected frustration of high hopes. A married girl might think of eating, drinking and merry making at her mother's house, but on arrival there, she may find depressing circumstances.

P. A. P. মানুহে পাতে, ঈশ্বৰে ভাঙে।

E. S. P. अमन्त्रं मन्त्रं वा विधिलिखितं उन्मूलयति कः।

E. E. P. Man proposes, God disposes.

P. A. আইবো বাৰ্ত্তা, গঙ্গাবো যাত্ৰা।

T. H. आइरो बार्ता, गङ्गारो यात्रा।

T. E. Āirò bārtā, gangāro jātrā.

L. E. T. Going to enquire of mother and taking a dip in the Gangā.

E. & N. Doing different things at the same time.

P. A. P. এতে বুঢ়ীৰ দুই কাম,
ধান বানে চোহে আম।

L. L. P. (i) Killing two birds with one stone. (ii) Praying to God and smiting with the hammer.

P. A. আইলা আঙুঠিৰ পাক।

T. H. आइला आङुठिर् पाक्।

T. E. Āilā āngulhir pāk.

L. L. T. The twist of the puzzle ring.

L. & N. A crooked policy. There is a kind of puzzle ring. It is very difficult to arrange the different rings into position unless the key is familiar.

E. L. P. (i) A vicious circle. (ii) wheel within wheel

P. A. আঁউসীৰ ধাৰ পূৰ্ণিমাত শুজা।

T. H. आँउसीर धार् पूर्णिमात् शुजा।

T. E. Āunsir dhār purnimāt s'hujā.

L. E. T. Repaying the debt of the dark-moon in the full-moon.

E. & N. It refers to one who remembers a past grudge and takes revenge at the opportune moment.

E. S. P. शठे शाठ्यं समाचरेत्।

E. E. P. (i) Tit for tat. (ii) Feed fat the ancient grudge.

P. A. আও পাকে ধৰা।

T. H. आओ पाके धरा।

T. E. Āôn pāko dharā.

L. E. T. Catching in a roundabout way.

E. & N. Getting in by the back door.

E. E. P. Pulling the wire from behind.

P. A. আকাশত ধুতুৰী লগোৱা।

T. H. आकाशत् धुतुरी लगोवा।

T. E. Ākās'at dhuturi lagôwā.

L. E. T. Touching the skies with the chin.

E. & N. He who goes about bragging and boasting is worth for nothing.

P. A. P. আকাশত চাং পাতা।

F. S. P. १। प्रांशुलभ्ये फले रम्ये, उद्बाहुरिव वामनः।

२। गगन कुसुमानि स्वपुष्पाणि इव चिन्तु।

E. E. P. (i) He has mounted his high horse. (ii) Great boaster, little doer. (iii) Building castle in the air.

P. A. আকালৰ ভাত, নিদানৰ মাত।

T. H. आकालर् भात्, निदानर् मात्।

T. E. Ākālar bhāt, nidānar māt.

L. E. T. Food in famine, a call in distress.

E. & N. They who extend timely help are real friends. Adversity is the touchstone of character.

E. S. P. १। उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे राजद्वारे श्मशाने च यः तिष्ठति सः बान्धवः।

२। विपत्सु आनीयात् मित्रम्।

E. E. P. A friend in need, is a friend indeed.

P. A. আকালো নাই, ভঁৰালো নাই।

T. H. आकालो नाइ भँरालो नाइ।

T. E. Ākālô nāi bharalô nāi.

E. & N. No want, no store.

E. & N. One having his necessary things but no savings.

E. E. P. Neither want nor plenty

P. A. আকাশলৈ থুই পেলালে মুখত পৰে।

T. H. आकाशलै थुइ पेकाले मुखत परे।

T. F. Ākās'alai thui pelāle mukhat pare.

L. E. T. Spit at skies, it will fall on the face.

E. & N. He is harmed, who wants to do harm to others.

P. A. P. শিল চিকুটিলে নখ ক্ষয় যায়।

E. S. P. महद्भिः स्पर्द्धमानेषु विपदेव गरीयसी।

E. E. P. (i) Harm watch harm catch.
(ii) Spitting against the wind Spitting on ones face.
(iii) Look through a keyhole and your eyes will be sore.

P. A. আখৈ ফুটা কথা।

T. H. आखै फुटा कथा।

T. E. Ākhai phutā kathā.

L. E. T. To chatter glibly like fried rice in the pan.

E. & N. A garrulous person is sure to talk much. "Who listens to the chattering pie ?"

E. E. P. Talking nineteen to a dozen.

P. A. আখৈৰ তপত, তিৰীৰ শপথ,
শ্ৰীলুইতৰ বালি,
ইয়াত যি সঁজাত যায়, দিনতে দুচকু
খালি।

T. H. आखैर तपत्, तिरीर शपथ्, श्रीलुइतर्
बालि,
इयात् यि संजात् याय, दिनते दुचकु
खालि।

T. E. Ākhair tapat, tirir s'apath, sree Luitar bāli, iyāt ji sanjat jāi, dinate duchaku khali.

L. E. T. He eats his two eyes who believes in the heat of fried rice, oath of women and the sand bank of tho Luit (the river Brahmaputtra).

E. & N. The sand-bank of the Brahmaputtra could be washed away anytime, women generally swear on triffles, fried rice gets cold as soon as it is out of the frying pan ; so these are not dependable. The sand-bank of the mighty river Brahmaputtra might also be compared with the whims of people weilding powers of the state.

E. S. P. विश्वासो नैव कर्त्तव्यः स्त्रीषु राजकुलेषु च।

E. E. P. Gambler's oath.

P. A. আগ ভৰি চাই পিছ ভৰি
পেলাবা।

T. H. आग् भरि चाइ पिछ् भरि पेलावा।

T. E. Āg bhari chāi pich bhari pelābā.

L. E. T. Look at the right leg and place the left.

E. & N. One should take a sound decision.
"See the pros and cons".

E. S. P. चलत्येकेन पादेन तिष्ठत्येकेन पण्डितः।
नासमीक्ष्य परं स्थानं पूर्वमायातनं
त्यजेत्॥

E. E. P. (i) Look before you leap.
(ii) Measure thrice to cut once.

P. A. আগৰ হাল যি ফালে যায়,
পিছৰ হালো সেই ফালে যায়।

T. H. आगर् हाल् यि फाले याय्,
पिछर् हालो सेइ फाले याय्।

T. E. Āgar hāl ji phāle jāi,
pichar hālò shei phale jāi.

L. E. T. The yoke of bullocks behind will follow the preceeding one.

E. & N. Blind follower. The analogy is cited in case of children who generally copy their elders who may be good or bad.

E. S. P. यत् यद्याचरति श्रेष्ठः तत् तत्तु इतरे
जनाः।

E. E. P. One sheep follows another.

P. A. আগৰ গৰু বাঘে খায়।

T. H. आगर् गरु बाघे खाय्।

T. E. Āgar garu bāghe khāi.

L. E. T. The tiger eats up the cow that goes before the herd.

E. & N. One who seeks leadership must be prepared to face hardship too. "He laughs best who laughs last."

P. A. P. ওথ গছত বতাহ লাগে।

E. S. P. गणानामग्रतोगच्छेन्, सिद्धेकार्य्ये समं-फलम्।
यदिकार्य्यविपत्तिःस्यात्, मुखरस्तत्र हन्यते॥

E. E. P. A leader must pay for his leadership.

P. A. আগৈয়ে আছিলোঁ দোৱনী-মোৱনী,
গোৱালে বুলিছিল আই;
এতিয়া হলোঁ নেজ গোবৰী,
পালত নাপাওঁ ঠাই।

T. H. आगैये आछिलों दोवनी-मोवनी,
गोवाले बुलिछिल् आइ;
एतिया हलों नेज् गोबरी,
पालत् नापाओँ ठाइ।

T. E. Āgaiye āchilò dòwani-mòwani,
gòwālo bulichil ai:
etiā hanlò nej gòbari,
pālat napāòn thāi.

L. E. T. Formerly I was a milk yielder and the dairyman called me mother; now my tail is heavy with dung and I do not get a place in the herd.

E. & N. People when young or in affluent circumstances are admired by all; when they get old or are in adverse circumstances they are neglected. "Icy hands of time."

E. & N. আছিলোঁ যেনে, হৈছ তেনে;
হৈছোঁ যেনে, হবি তেনে।

E. S. P. मा कुरु धन जन यौवन गर्व्वम्, हरति निमेषात् कालः सर्व्वम्।

F. E. P. We think our fathers fool, as wise we grow.
Our wiser sons will think us so.

P. A. আগৈয়ে যেন এতিয়াও তেন,
মাজত হে দেখিছা ভকত হেন।

T. H. आगैये येन् एतिआओ तेन्,
माजत् हे देखिछा भकत् हेन्।

T. E. Āgaie jen etiāò ten,
mājat he dekhichā bhakat hen.

L. E. T. He is the same now as he was before, he looked like a bhakat in between (the times).

E. & N. His conduct is the same as it was before. In between the times he appeared to be good.

P. A. P. বান্দৰৰ ডেকা বুঢ়াৰ চিন নাই।

E. S. P. अतीत्यहि गुणान् सर्व्वान् स्वभावो मूर्द्ध्नि वर्त्तते।

E. E. P. Once a knave always a knave.

P. A. আগ্ৰাত (শাকত) নিদিয়ে লোন,
পিটিকাত যায় তিনি গুণ।

T. H. आग्रात् (शाकत्) निदिये लोन,
पिटिकात् याय् तिनि गुण्।

T. E. Ānjāt nidiye lôn,
pitikāt jāi tini gun.

L. E. T. One does not use the required quantity of salt in the curry but mixes thrice the quantity afterwards.

E. & N. If one tries to cut down the things necessary at the time, he is bound to spend much more later on.

P. A. P. ১। বেজিৰ অলগা মনে,
কুঠাৰৰ অলগা নমনে।
২। হাতী চোৰ আগে আগে যায়,
বেঙেনা চোৰক বান্ধি কোবায়।

E. S. P. অল্পস্য হেতোঃ বহুহাতুমিচ্ছন্।

E. E. P. Penny wise, pound foolish.

P. A. আঙুলিৰ মাজেদি পানী নসৰকা।

T. H. আঙ্গুলির মাজেদি পানী নসরকা।

T. E. Āngulir mājedi pāni nasarakā.

L. E. T. No water would pass through his fingers.

E. & N. A miserly man.

P. A. P. কাটিলেও তেজ নোলোৱা।

E. E. P. A close-fisted man.

P. A. আচক লাভত কাটি,
মূলৰো হাতাহাতি।

T. H. आचक् लाभत् काटि,
मूलरो हाताहाती।

T. E. Āchak lābhat kāti,
mularô hātāhāti.

L. E. T. Not to speak of the profit, even the capital is in risk.

E. & N. Wrong investments are always lost.

P. A. P. আম কৰ্মুটিয়াওঁতে লাঠি হৰাল।

E. E. P. Gain at the expense of credit must be set down as loss.

P. A. আঁচলত জীউ বান্ধা।

T. H. आँचलत् जीउ बान्धा।

T. E. Ānchalat jeeu bāndhā.

L. E. T. Tying ones soul in ones garment's end.

E. & N. The analogy of keeping safe ones valuable by tying it up in ones garments end. Risking life with fear to undertake a work.

P. S. P. अति स्नेहः पाप शङ्की।

P. A. আচলে বিচলে হাতীও পিছলে।

T. H. आचले बिचले हातीओ पिछले।

T. E. Āchale bichale hātiô pichale.

L. E. T. At times even an elephant slips.

E. & N. Elephants are sure-footed; yet sometimes they also slip; likewise there are omissions and commissions with the great minds too.

P. A. P. হাতীৰো পিছলে পাও,
সজ্জনৰো ঘূৰে নাও।

E. S. P. मुनीनाञ्च मतिभ्रमः।

E. E. P. To err is human.

P. A. আছিলো। যেনে, হৈছ তেনে;
হৈছোঁ যেনে, হবি তেনে।

T. H. आछिलों येने, हैछ तेने;
हैछों येने, हबि तेने।

T E Āchilôn jene, haicha tene,
Haichôn jene, habi tene

L E T You have become what we were,
You will become what we are

E & N People admire the charm of a youth and the same youth is neglected by progeny at his unattractive old age

P A P আগৈয়ে আছিলোঁ দোমনী-মোমনী,
গোৱালে বুলিছিল আই,
এতিয়া হলোঁ মেক-গোবৰী,
পালত নাপাওঁ ঠাঁয়।

E S P মা কুরু ধন জন যৌবন গর্ব্বং, হরতি নিমেষাত্ কালঃ সর্ব্বম্।

E E P We think our fathers fools as wise we grow, our wiser sons will think us so

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P A আছে দান, নাই সমিধান।

T H आछे दान्, नाइ समिधान्।

T F Āche dān, nāi samidhān,

L E T Give if you have, otherwise say no

E & N Do not evade a query, say yes or no Be plain speaking It's reverse sometimes become true when we gain by delaying tactis

E S P धनेन किं यो न ददाति नाश्नुते।

E E P We hate delay, yet it makes us wise

P A আছে গৰু নবয় হাল,
হোৱাতকৈ নোহোৱাই ভাল।

T H आछे गरु नबय हाल्,
होवातकै नोहोवाइ भाल्।

T E Āche garu nabai hāl,
Howāt kai nôhôwāi bhāl

L E T Better not to have any bullocks that would not plough

E & N There is no use keeping things that would not give us any service

P A P আনা লাগা ধূপ।

E S P अभोगस्य धनं हृतं।

E F P Better an empty house, than a bad tenant

P A আছে কথা নপৰে মনত,
সীতাই কান্দে অশোক বনত।

T E आछे कथा नपरे मनत्,
सीताइ कान्दे असोक् बनत्।

T E Āche khthā napare manat,
Sitāi kande As'ok banat

L E T He forgets what he wants to say,
Sita weeps in Asoka forest.

E & N All the knowledge of a genious is useless to a scholar if he fails in memory, thus Sita had to weep in the Asoka forest in spite of all the might of her husband Rāma

P A P আছে গৰু নবয় হাল,
হোৱাতকৈ নোহোৱাই ভাল।

E S P बलेन किं यो रिपुन्नबाधते।

E E P Better an empty house, than a bad tenant

P A আছোঁ বগলী আছোঁ চাই,
ক'ব পানী ক'ত যায়।

T H आछों बगली आछों चाइ,
कर् पानी क'त् याय्।

L. E. T. The crane says : I am waiting and watching to see whence the water comes and where it flows.

E. & N. Waiting for the opportune moment and act accordingly, as a crane watches the flow of water that carries fish.—Wait and see.

E. E. P. Waiting for the tide.

P. A. আঞ্জা চাখাৰ আকাল নুগুচে।

T. H. आञ्जा चाखार् आकाल् नुगुचे ।

T. E. Ānjā chākhār ākāl nuguche.

L. E. T. He who tastes curry about, always lives in want.

E. & N. He who changes his professions frequently can achieve nothing. The idea is of a domestic servant who tastes different food in different houses in quick succession.

P. A. P. বাগৰা শিলত চেক নালাগে।

E. E. P. (i) A rolling stone gathers no moss. (ii) Quick removals slow prospering. (iii) He who eats every man's broth often burns his mouth.

P. A. আঞ্জাৰ মাছ ধৰিব নাজানা।

T. E. आञ्जार् माछ् धरिब नाजाना ।

T. E. Ānjār māch dhariba nājanā.

L. E. T. Does not know how to catch the fish in the curry.

E. & N. One who does not know the simple things of the world.—A simpleton.

P. A. P. বুধৰ মাখি খেদিব নাজানা।

E. S. P. अपगण्ड: ।

E. E. P. (i) Can't say a boo to a goose. (ii) Spoon fed.

P. A. আজি ভিখাৰিণী,
কালি পাটৰাণী।

T. H. आजि भिखारिनी, कालि पाट्‌राणी ।

T. E. Āji bhikhārini, Kāli pātrāni.

L. E. T. Today a beggar woman, tomorrow a Queen.

E. & N. Accidental upliftment.

E. S. P. चक्रवत् परिवर्तन्ते सुखानि च दुःखानि च

E. E. P. (i) From log-cabin to White House. (ii) One sometime sister now our queen. (iii) From a beggar to a king.

P. A. আতাৰ গুণে আতানী,
আতা নহলে এথানি এবানি।

T. H. आतार् गुणे आतानी,
आता नहले एथानि एबानि ।

T. E. Ātār gune ātāni,
ātā nahale ethāni ebāni.

L. E. T. Grand-mother's existence is due to Grand-father's, she can not exist without grand-father.

E. & N. A dependent always goes by his supporter's name. A worthless man boasts of his ancestry.

E. S. P. महतोपिश्रयं लब्ध्वा श्रायां नीचोऽपि गच्छति ।

E. E. P. (i) Madame and moon shine on borrowed light. (ii) Jl shines by a reflected glory.

P. A. আদাৰ বেপাৰীৰ কি জাহাজৰ খবৰ !

T. H. आदार् बेपारीर् कि जाहाजर् खबर् !

T. E. Ādȧr bepārir ki jāhājar khabar !

L. E. T. Why should the ginger-seller seek news of the steamer ?

E. & N. One cannot profit by concerning oneself with things that are out of one's ıeach.

P. A. P. অতিথিৰ কি বিধান টোপা গণা ?

E. S. P. अव्यापारेषु व्यापारः ।

E. E. P. What right has a wheel-wright to write on the rites of a church ?

P. A. আধাৰ গিলা অজগৰ।

T. H. आधार् गिला अजगर् ।

T. E. Ādhar gılā ajagar.

L. E. T. A well filled python.

E. & N. Gourmandising. A heavily-fed snake is unable to move and can not cause any harm.

P. A. P. ভোজহ।

E. S. P. तदपि भोक्तव्यं जीर्य्यते यदनामयम् ।

E. E. P. Gourmandising sinner.

P. A. আন্ধাৰৰ পিছত পোহৰ।

T. H. आन्धारर् पिछत् पोहर् ।

T. E. Āndhārar pichat pȯhar.

L. E. T. Light after darkness.

E. & N. Sadness and gladness succeed each other.
"Sweet is the pleasure after pain."

P. A. P. ১। কাৰো দিন সমানে নাযায়।
২। একে পুহে জাৰ নাযায়।

E. S. P. चक्रवत् परिवर्तन्ते सुखानि च दुःखानि च ।

E. E. P. (i) After clouds comes fair weathor. (ii) Lull after a storm. (iii) Behind every mountain lies a vale.

P. A. আনৰ আন চিন্তা,
বুঢ়ী বামুনীৰ দুখনি কাণৰ চিন্তা।

T. H. आनर् आन् चिन्ता,
बुढ़ी बामुनीर् दुखनि काणर् चिन्ता ।

T. E. Ānar ān chintā,
buhri bāmunir dukhani kānar chintā.

L. E. T. Others think other things, the old Brahmin woman thinks of her ears.

E. & N. The old Brahman woman was thinking of her ears without ornaments while the other members of the house were absorbed ın more serious thoughts.

P. A. P. কাৰো হবায় লাখ টকাৰ জীউ,
কাৰো হবায় ভাতত দিয়া ঔ।

E. E. P. When the ass dreams, it is of thistles.

P. A. আনা লাগা ধুপ।

T. H. आना लागा धूप ।

T. E. Ānā lāgā dhup.

L. E. T. Unburnt inscense.

E. & N. Inscense perfume a place when burnt. Unburnt inscense is meaningless. Likewise the things that do not serve our purpose are useless even though we may possess them.

P. A. P. আছে গৰু নবয় হাল,
হোৱাতকৈ নোহোৱাই ভাল।

E. S. P. अजागल कुचद्वय ।

E. E. P. Favours unused are favours abused.

P. A. আপদত অযুগুত।

T. H. आपदत् अयुगुत् ।

T. E. Āpadat ajugut.

L. E. T. Unworthy things are done at difficult situations.

E. & N. When one is in adverse circumstances, one cannot discriminate between right and wrong.

E. S. P. आपदि नियमो नास्ति ।

E. E. P. (i) Necessity knows no law. (ii) Hunger and cold betray a man to his enemies.

P. A. আপদ থাকে দুৱাৰ চুকত,
সম্পদ থাকে বাৰীৰ ওৰত।

T. H. आपद् थाके दुवार् चुकत्,
सम्पद् थाके बारीर् ओरत् ।

T. E. Āpad thāke duwār chukat,
Sampad thāke bārir ȯrat.

L. E. T. Danger dwells in the corner of the door, pleasing situations live at the far end of the backyard.

E. & N. Evil times come unawares at any moment, but the happy moment's approach is far and wide.

E. E. P. (1) Evil comes to us by ells and goes away by inches. (ii) Misfortune comes on wings and depart on foot.

P. A. আপদ কালত বুদ্ধি ভোটা।

T. H. आपद् काळत् बुद्धि भोटा ।

T. F. Āpad Kālat budhi bhȯta.

L. E. T. One's wit gets blunt in times of affliction.

E. & N. People generally become overpowered with crisis and as a result forget the remedial measures.

P. A. P. চোৰ পলালে বুদ্ধি বাঢ়ে।

E. S. P. प्रायः समुत्पन्ने विपत्तिकाले ।
धियोऽपि पुंसा मलिना भवन्ति ॥

E. E. P. (i) To lock the stable when the steed is stolen. (ii) Everybody is wise after the event.

P. A. আপদ কালত ঔৱে গল হেঙায়।

T, H. आपद् काळत् औवे गल् हेंगाय् ।

T. E. Āpad Kālat owye gal hengāi.

L. E. T. In troubled times the ou fruit (a tasty fruit) affects the throat.

E. & N. In the tropics people like acid fruit. When one is in bad humour tasty things become tasteless to him.

P. A. P. যেতিয়া পবিৰ কালৰ দশা,
পাতিৰ তিৰী বুলিৰ পেশা।

E. S. P. १। आपद्यामापतन्तीनां हितोऽप्यायाति हेतुताम्।
२। मातृजङ्घा हि वत्सस्य स्तम्भी भवति बन्धने॥

E. E. P. Good things are not pleasing when on affliction.

P. A. আপুনি লাঙঠ জগতক বৰ।

T. H. आपुनि लाङ्ठ् जगतक् बर्।

T. E. Āpuni lāngath jagatak bar.

L. E. T. He is naked himself but grants boon to the world.

E. & N. A member of the Divine Trinity Shiva who is naked and though is a prototype of poverty. He grants prosperity to the world. The condition is not applicable to human beings. He who has nothing to give can not help others.

E. S. P. छायामन्यस्य कुर्व्वन्ति स्वयं तिष्ठति चातपे।
फलन्त्यपि परार्थं च सत्यमेते महाद्रुमाः॥

E. E. P. No greater promises than those who have nothing to give.

P. A. আপুনি আপোনাৰ শত্ৰু।

T. H. आपुनि आपोनार् शत्रु।

T. E. Āpuni āpônār shatru.

L. E. T. Self is the enemy of self.

E. & N. Man suffers from his own faults. Thou art thine own enemy.

E. S. P. आत्मैव रिपुरात्मनः।

E. E. P. No man is harmed but by himself.

P. A. আপৈতা বাঁহত ঘুণে ধৰে।

T. H. आपैता बाँहत् घुण धरे।

T. E. Āpaitā bāṇhat ghune dhare.

L. E. T. An immature bamboo is easily spoiled by the weevil.

E. & N. As an immature bamboo is easily eaten into by a weevil, so the weak are easily corrupted. "The weakest kind of fruit drop earliest to the ground."

E. S. P. निर्ब्बुद्धेस्तु कुतः बलम्।

E. E. P. Weak minds are apt to corruption.

P. A. আপোন হাত জগন্নাথ।

T. H. आपोन् हात् जगन्नाथ्।

T. E. Āpôn hat jagannāth.

L. E. T. One's own hand is the lord of the world.

E. & N. To achieve success one must depend on oneself.

P. A. P. নিজ বুদ্ধি সৰ্ব্বসিদ্ধি, পৰ বুদ্ধি গা উদি।

E. S. P. १। आत्म बलं परं बलम्।
२। आत्म बुद्धिः सुखायैव गुरु बुद्धि विशेषतः।
परबुद्धि विनाशाय स्त्रीबुद्धिः प्रलयावहा॥

E. E. P. (i) Stand on your own legs. (ii) Every tub must stand on its bottom. (iii) My home is my castle. (iv) Think no shame of your craft.

P. A. আপোন জুতে পলু বন্দি।

T. H. आपोन् सुते पलु बन्दि।

T. E. Āpôn shute palu bandi.

L. L. T. A catarpillar is trapped by its own threads.

E. & N. If one spreads a net round one with a view to injuring others, one is sure to be caught in it.

P. A. P. গাজোঁয়া বান্ধ।

E. E. P. Caught in one's own trap.

P. A. আপোন ভালেই জগৎ ভাল।

T. H. आपोन् भालेइ जगत् भाल्।

T. E. Āpôn bhālai jagat bhāl.

L. E. T. If you are good, the world is good to you.

E. & N. He, that behaves well with others is sure to be behaved well by his fellowmen. "Do right and good and let the world sink."

E. S. P. १। आत्मवत् मन्यते जगत्।
२। उदारचरितानान्तु वसुधैव कुटुम्बकम्।

E. E. P. (i) Handsome is that handsome does. (ii) Beauty is in the beholder's eye.

P. A. আপোন ঘৰৰ ৰাইণী, পৰৰ ঘৰৰ ডাইনী।

T. H. आपोन् घरर् राइणी, परर् घरर् डाइनी।

T. E. Āpôn gharar rāini, parar gharar dāini.

L. E. T. Queen in one's house, witch in another's.

E. & N. One is respectful in one's own house but may be disrespected by others.

P. A. P. এক ঠাইৰ ঠাকুৰ আন ঠাইৰ কুকুৰ।

E. S. P. १। स्वदेशे पूज्यते राजा।
२। स्वग्रामे पूज्यते प्रभुः।

E. E. P. (i) In your country your name, in other countries your appearance. (ii) Argus at home, a mole abroad.

P. A. আপোনাৰ ছাগল, নেজতে কাটক বা ডিঙিতে কাটক।

T. H. आपोनार छागल्, नेजते काटक् वा डिंगिते काटक्।

T. E. Āpônar chāgal, nejate kātak bā dingite kātak.

L. E. T. His own goat he may cut it at tail or at its neck.

E. & N. It is none of our business to meddle with other's affairs.

E. E. P. A man may do what he likes with his own.

P. A. আপোন বুদ্ধি সৰ্ব্ব সিদ্ধি, পৰৰ বুদ্ধি গা উদি।

T. H. आपोन् बुद्धि सर्व्वसिद्धि, परर् बुद्धि गा उदि।

T. E. Āpôn buddhi sarba siddhi, parar buddhi gā udi.

L. E. T. One's own wit leads to success, to bank on other's wit is to lose one's shirt.

E. & N. One cannot advise for other's success. They who are able to exercise their own wit become successful in life.

P. A. P. আপোন হাত জগন্নাথ।

E. S. P. १। आत्म बलं परं बलम्।
२। आत्मबुद्धि सुखायैव गुरु बुद्धि-
विशेषतः।
परबुद्धिर्विनाशाय स्त्रीबुद्धिः प्रलयावहा॥

E. E. P. (i) Make not your shoes by other's foot. (ii) A wise man is a strong man.

P. A. আপোনাৰ গা তেকতেকীয়া,
আইনৰ গালৈ পানী ছটিয়ায়।

T. H. आपोनार् गा तेक्तेकीया,
अइनर् गाले पानी छटियाय्।

T. E. Āpônār gā tektekiā,
ainar gālai pāni chatiyai.

L. E. T. (i) His body is wet, yet he throws water at others. (ii) One who labours under many shortcomings must not find faults with others You should not fight with others, when you are not sufficiently strong.

P. A. P. পৰ ছিদ্ৰ পদে পদে, আপোন ছিদ্ৰ
নেদেখয়।

E. S. P. आत्मछिद्रं न पश्यन्ति, पर छिद्रं पदे पदे।

E. E. P. People living in a glass house should not pelt at others.

P. A. আম ফৰ্মুটিয়াওতে লাঠিও
হেৰাল।

T. H. आम् फर्मुटियाओते लाठिओ हेराल्।

T. E. Ām pharmutiyāôte lāthio
herāl.

L. E. T. The stick got lost while throwing at mango.

E. & N. One may lose something from one's possession when one tries to get something with its help.

P. A. P. আহোক লাভত কাটি,
মূলতো হাহাহাতী।

E. E. P. (i) A hook is well lost to catch a salmon. (ii) Never throw a hen's egg at a sparrow.

P. A. আৰামৰ নিশ্বাস পেলোৱা।

T. H. आरामर् निश्वास् पेलोवा।

T. F. Ārāmar nisvās pelôwā.

L. E. T. To heave a sigh of relief.

E. & N. A restive mood after exhaustion.

E. E. P. A sigh of relief.

P. A. আলহীক নিদিবা ঠাই,
বাৰীৰ পাত পচলা খায়।
আকৌ বুঢ়া গালৈকো হাৱৰিয়ায়॥

T. H. आलहीक् निदिबा ठाइ,
बारीर् पातपचला खाय।
आकौ बुढ़ा गालैको हावरियाय॥

T. F. Ālahik nidibā thāi, bārir pāt
pachalā khāi.
ākow burā gālaikô hāwariāi.

L. E. T. Do not make room for the guest ; he eats your fruits and vegetables and even tries to master your aged body.

E. & N. There are some who are guests by profession; these should not be entertained, for they not only become hangerson to the host but in the end they also cause injury to him.

P. A. P. অতিথিক নিদিবা ঠাঁই, অতিথিয়ে লাবি চাবি খায়।

E. S. P. अज्ञात् कुलशीलस्य वासोदेयो न कस्यचित्।

E. E. P. A house that is filled with guests is both eaten up and spoken ill off.

P. A. আলা শুকান দিয়া।

T. H. आला शुकान् दिया।

T. E. Ālā shukān diyā.

L. E. T. Dryi— like sun-dried rice.

E. & N. Without a morsel of bread. It refers to the drying of paddy without a drop of water to get 'Alarice'.

P. A. P. দাঁতে দাঁত দিয়া।

E. E. P. Dining with Duke Humphrey.

P. A. আলিৰ মূৰত ছালি ধৰা।

T. H. आलिर् मूरत् छालि धरा।

T. E. Ālir murat chāli dharā.

L. E. T. Displaying ones plumage at the roadside.

E. & N. Flirting. To make an unworthy show.

E. E. P. (i) Beating one's own drum. (ii) A carrion kite will never make a good hawk. (iii) Fair flowers do not lay by the roadside.

P. A. আলুৰে পোখাই উঘলা।

T. H. आलुवे पोखाइ उघला।

T. E. Āluwe pókhāi ughalā.

L. E. T. Pulling out with root and shoot.

E. & N. To drive away bag and baggages. Destroying a thing to the root. To wipe out. To throw off root and branch.

P. A. P. কণ কঠিয়া যাবা।

E. S. P. मूलान्यपि निकृन्तति।

E. E. P. (i) To root out. (ii) To drive away bag and baggage. (iii) Spoilling to the hilt.

P. A. আশ্ৰিতক অভয় দিবা।

T. H. आश्रितक् अभय् दिबा।

T. E. Āshritak abhay dibā.

L. E. T. Give assurance to one who seeks protection.

E. & N. What is food to the hungry, water to the thirsty, so is assurance of safety to the frightened.

E. S. P. सर्व्व प्रदानेषु अभयप्रदानम्।

E. E. P. (i) Forgiveness is the noblest revenge. (ii) Give bread to the hungry, water to the thirsty.

P. A. আহক নাহক বব,
সেওঁতা কালি মব।

T. H. आहक् नाहक् बर्,
सेओंता फाळि मर्।

T. E. Āhak nāhak bar,
Sheótā phāli mar.

L. E. T. Do up the hair whether the bridegroom turns up or not.

E. & N. Waiting for an uncertainty.

E. E. P. (i) Every fool is pleased with his own hobby. (ii) Get a horse and you will get a whip.

P. A. আহ বোলে আহে,
যা বোলে নাহে।

T. H. आह् बोले आहे, या बोले नाहे।

T. E. Āh bóle āhe, jā bóle nāhe.

L. E. T. Say come, it comes,
Say go, it does not come.

E. & N. If you call your workers with you, you will achieve work. If you do not lead them but simply send them to work, achievement of work is not possible.

P. A. P. ঘৰত বহি পুছে বাৎ,
তাৰ ঘৰত হা ভাৎ।

E. S. P. १। उद्योगीनां पुरुषसिंहमुपैति लक्ष्मीः।
२। उद्यमेनेहि सिद्ध्यन्ति कार्य्याणि न मनोरथैः।

E. E. P. (i) A careless master makes a negligent servant. (ii) He that by the plough would thrive himself must either hold or drive. (iii) He who goes himself means it, he who sends another does not care.

P. A. আহ বব ডেকা ভোজ খাব যাওঁ।

T. H. आह् बर् डेका भोज् खाब याओं।

T. E. Āh bar dekā bhój khāba jāóṇ.

L. E. T. Come elder brother, let us go and eat at the feast.

E. & N. Aiming at things without knowing what it is. It refers to people who want to enjoy a feast uninvited, not knowing the occassion or who may give it.

E. E. P. (i) Blind follows the blind. (ii) If the blind leads the blind both will fall into a ditch.

P. A. আঁহ লুকাবা বাঁহ লুকাবা,
গাল সোপোৰা ক'ত লুকাবা ?

T. H. आँह् लुकाबा बाँह् लुकाबा,
गाल् सोपोरा क'त् लुकाबा ?

T. E. Āṇh lukābā bāṇh lukābā
gāl sópórā kot lukābā ?

L. E. T. You may hide this and that,
Where will you hide your wrinkles ?

E. & N. Sooner or later the truth will come out, even if you try to hush it up with all precaution.

P. A. P. তপা মুখ ঢাকা নাযায়।

E. S. P. अकालमृत्युस्तनया प्राणास्तनोर्देहोऽस्य यौवनम्।

E. E. P. (i) Murder will out. (ii) Love and poverty are hard to hide. (iii) To hide one's light under a bushel.

P. A. আহিছা ভকত বহা শিলত,
লৰচৰ কৰিলে মৰিবা কিলত।

T. H. आहिछा भकत् बहा शिलत्,
लरचर् करिले मरिबा किलत्।

T. E. Āhichā bhakat bahā shilat,
larchar karile maribā kilat.

L. E. T. As you have come, devotee, sit on the stone, you move and you are manhandled.

E. & N. He who has got a foothold must try to rise from there. Frequent change of plan does not pay well.

P. A. P. থান এৰালে মান হৰায়।

E. S. P. १। स्थानं प्रधानं न बलं प्रधानम्।
२। स्थान भ्रष्टा न शोभन्त, दन्ताः केषाः नखाः नराः।
इति विज्ञाय मतिमान् स्वस्थानं न परित्यजेत्॥

E. E. P. (i) Let him who is well seated, not stir. (ii) Do not poke your nose in every hole.

P. A. আহিন কাতিত ৰাখিবা পানীক,
যেনেকৈ ৰাখে ৰজাই ৰাণীক।

T. H. आहिन् कातित् राखिबा पानीक्,
येनेकै राखे रजाइ रानीक्।

T. E. Āhin kātit rākhibā pānik,
jenekai rākhe rajāi rānik.

L. E. T. Preserve water in the month of Ahin and Kati, (September & October) just as a king keeps his queen.

E. & N. As a king for his comforts attends to the requirements of the queen, so to reap a good harvest of rice, the peasant must preserve water in his fields in the months of Ahin (Aswin) and Kati (Kartik).

E. E. P. Safe bind safe find.

P. A. আহিলোঁ ভকত মাৰিলোঁ খুটি;
চাউল চৰু নিদিলে নাযাওঁ উঠি।

T. H. आहिलों भकत् मारिलों खुटि;
चाउल् चरु निदिले नायाओं उठि।

T. E. Āhilon bhakat mārilón khuti,
chāul charu nidile nājāón uthi.

L. E. T. I a devotee have come, I will not budge until I get rice and a cooking pot.

E. & N. One is sure to achieve his end only if one is determined.

E. L. P. (i) Sit in your own place and no man can make you rise. (ii) He brooks no advice whose mind is made up.

P. A. আহোঁতে লাঙঠ, যাওঁতে শুইন,
লগত যাব পাপ পুইন।

T. H. आहोंते लाङठ्, याओंते शुइन्,
लगत् याब पाप् पुइन्।

T. E. Āhónte lāngath, jāónte shuin,
Lagat jāba pāp puin.

L. E. T. Naked in coming, a cipher in leaving, virtue and vice alone will go with one.

E. & N. Leaving behind a fair or a foul name. Man is born naked. He can not carry away any earthly possessions at death. The things that accompany him are his virtues and vices.

E. S. P. चलाचलश्च संसारः कीर्त्तिधर्म्मश्च निश्चलः।

E. E. P. (i) The evil that men do lives after them and the good oft interned with their bones. (ii) Good deeds are remembered long.

P. A. আহুই পহুই সমান।

T. H. आहुइ पहुइ समान्।

T. E. Āhui pȯhui samān.

L. E. T. The crop of Ahu or Aus paddy is as uncertain as the game of a deer in the jungle.

E. & N. Untimely things are uncertain. It is better not to depend on them.

E. E. P. Untimely crops are as uncertain as game birds.

P. A. আহুই আকাল তৰে।

T. H. आहुइ आकाल् तरे।

T. E. Āhui ākāl tare.

L. E. T. Ahu (paddy) saves one from famine.

E. & N. Rice of Ahu paddy is coarse and its harvesting is uncertain due to flood. All the same it yields something at difficult times.

E. E. P. (i) Something is better than nothing. (ii) Half a loaf is better than no bread. (iii) Better a patch than a hole.

P. A. আড়িৰ মূৰ চিতলৰ গদা।

T. H. आड़िर् मूर् चितलर् गदा।

T. E. Ārir mur chitalar gadā.

L. E. T. The head of the Ari fish and the back part of the Chital fish.

E. & N. Both the things are comparatively bad to eat.

P. A. P. শাহ খাই বাকল দিয়া।

E. E. P. (i) To take the honey and leave the thorn. (ii) He swallows the egg and gives away the shell in alms.

P. A. আয় ইচ্ছাই ব্যয়।

T. H. आय् इच्छाइ व्यय्।

T. E. Āi ichhāi byāi.

L. E. T. Spend as you earn.

E. & N. Living beyond one's means is to land one in distress. Spend according to your income.

E. E. P. Cut your coat according to your cloth.

P. A. ইকাণ সিকাণ কৰা।
T. H. इकाण् सिकाण् करा।
T. E. Ekān shikān karā.
L. E. T. Turning one ear or the other.
E. & N. Feigning not to hoar.
E. E. P. (i) Paying no heed. (ii) Paying a doaf ear.

P. A. ইকাণে সোমায়, সি কাণে ওলায়।
T. H. इकाणे सोमाय्, सिकाणे ओलाय्।
T. E. Ekāne sómāi, shi kāne ólai.
L. E. T. Words entor into this ear and go out by the other.
E. & N. One who is inattentive and indifferent to good words.
E. F. P. In at one and out at the other ear.

P. A. ইচ্ছা থাকিলে উপায় ওলায়।
T. H. इच्छा थाकिले उपाय् ओलाय्।
T. E. Echhā thākile upāi ólāi.
L. E. T. There are means to fulfil one's desires.
E. & N. Men having intellect are able to utilize it to find out ways and means to achieve their ambition.
E. S. P. मनोरथानामगतिर्न विद्यते।
E. E. P. Where there is a will, there is a way.

P. A. ইডালে ছমাহ, সি ডালে ছমাহ;
মই বান্দৰা জীম কে'মাহ?
T. H. इ डाले छमाह्, सि डाले छमाह्;
मइ बान्दरा जीम् केमाह?
T. E. Edāle chamāh, shi dāle chamāh;
Mai bandarā jim kemāh?
L. E. T. Six months in this branch, six months in that branch, how many months a monkey like me can survive?
E. & N. Staying now here and now there, a destitute has got to depend upon other's mercies. As a result of this a destitute person has no charm for his life.
P. A. P. ধান পকাৰৈ টুনি নিজীয়ে।
E. S. P. निमित्तं किञ्चिदासाद्य देहीप्राणैर्विमुच्यते।
E. E. P. (i) Unable to make both ends meet. (ii) While Rome deliberates, Segantum perishes. (iii) The mare dies when grass grows.

P. A. ইন্দ্ৰৰ সভাত ফেঁচাৰ কুৰুলী।
T. H. इन्द्रर् सभात् फेंचार् कुरुली।
T. E. Indrar shabhāt phenchār kuruli.
L. E. T. Owls screaming in the durbar hall of Indra
E. & N. A thing which is misfit. Owls can not find a place in the magnificent durbar hall of Indra where the sweet-

ted divine damsels (*apsaras*) sing and dance to enterta'n Indra and his courtiers.

P. A. P. শালৰ মাজত সিঙি।

E. S. P. हंस मध्ये बको यथा।

E. E. P. A triton among minows.

P. A. ইন্দুঁৰবো সিন্দুৰ,
গোলামবো ভাজা মাছ।

T. H. इन्दुररो सिन्दुर्, गोलामरो भाजा माछ्।

T. E. Induraró shindur,
Gólāmaró bhājā māch.

L. E. T. Vermilion to a rat and fried fish to a slave.

E. & N. Indian ladies decorate their forehead with vermilion spots but it is no use to a rat. Nor can a slave expect to eat fried fish. One can not expect more than what he deserves.

E. S. P. हतंज्ञानं क्रियाहीनं हताश्चाज्ञानिनो नराः।
हतं चानायकं सैन्यं अभर्त्तारः हतास्त्रियाः॥

E. E. P. (i) Beggars must not be choosers. (ii) He that deserves nothing should be content with anything.

P. A. ইয়াত মাৰিলে টিপা,
গড়গাওঁ পালেগৈ সিপা।

T. H. इयात् मारिले टिपा,
गढ़गाओं पाळैगै सिपा।

T. E. Iat mārile tipā,
Gargāoṇ pālegai shipā.

L. E. T. A tree was planted here and its root reached Gargaon.

E. & N. The sapling was planted here and its roots reached Gargaon, a distant place (Gargaon was the capital town of the Ahom kings. It was considered to be at a great distance.)

E. E. P. Spreading like a wild fire.

P. A. উঁই মাটি কপাল।

T. H. उइ माटि कपाल्।

T. E. Ui māti kapāl.

L. E. T. Clay is the wealth to white ants.

E. & N. To submit to one's lot. One is bound to be contented with what one has.

E. E. P. What is lotted can not be blotted.

P. A. উঘা চেৰেকী যেন ঘূৰি ফুৰে।

T. H. उघा चेरेकी येन् घूरि फुरे।

T. E. Ughā chereki jen ghuri phure.

L. E. T. To move about ceaselcssly like a reel.

E. & N. This refers to a man who moves about without rest in his daily round of work. The proverb is derived from the quick rotation of a reel when yarn is wound around it.

E. S. P. अहिण्डमानः।

E. E. P. Busy as bees.

P. A. উতলা পানীয়ে ফেন কাটে।

T. H. उतला पानीये फेन् काटे।

T. E. Utalā pānie phen kāte.

L. E. T. Boiling water removes dirts (from it) or foam melts away in boiling water.

E. & N. Deligence, determination and the like qualities are developed in a man who passes through adverse circumstances. Adversity toughens the nerves.

P. A. P. সোণ পুৰিলে তীখা হয়।

E. E. P. Adversity makes a man deligent.

P. A. উদক টেক ৰখীয়া কৰা।

T. H. उदक् तेक् रखीया करा।

T. E. Udak tek rakhiyā karā.

L. E. T. Engaging an otter to guard the fish trap.

E. & N. Otters are fish-eaters. So they can not be trusted with the care of fish. Untrustworthy could not be trusted to take care of anything.

P. A. P. ভালুকৰ হাতত খণ্টা দিয়া।

E. S. P. लुब्धेन सञ्चितं द्रव्यं समूलञ्च विनश्यति।

E. E. P. Never trust a wolf with the care of lambs.

P. A. উদৰ সাত পুৰুষ কেচা মাছ খোৱা।

T. H. उदर् सात् पुरुष केचा माछ खोवा।

T. E. Udar shāt purush kechā māch khówā.

L. E. T. Otters have eaten raw fishes right through seven generations.

E. & N. Habit acquired through generation after generation can not be shaken off.

P. A. P. ১। যাৰ যি স্বভাৱ মৰিলে টুটে,
যাৰ যি স্বভাৱ ভূমিত লুটে।
২। চোৰে নেৰে চোৰ প্ৰকৃতি
কুকুৰে নেৰে হাই,
যাৰ যি প্ৰকৃতি মৰিলে লগত যায়।

E. S. P. १। श्वा यदि क्रियते राजा सः
किनाश्नात्युपानहम्।
२। स्वभावो यादृशोयस्य न जहाति
कदाचन।

E. E. P. If an ass goes a-travelling he will not return home a horse.

P. A. উপকাৰীক অজগৰে খায়।

T. H. उप्कारीक् अजगरे खाय्।

T. E. Upakārik ajagare khāi.

L. E. T. The snake bites its benefactor.

E. & N. Kindness is lost to an ungrateful man.

E. S. P. पयःपानं भुजङ्गानां केवलं विषवर्द्धनं।
उपदेशोहि मूर्खानां प्रकोपाय न शान्तये॥

E. E. P. (i) Save a thief from the gallows and he will cut your throat. (ii) Offenders never pardon.

P. A. উবুৰি হৈ পৰিলে বঙালেও
নাকাটে।

T. H. उबुरि है परिले बङालेओ नाकाटे।

T. E. Uburi hai parile Bangāleó nākāte.

L. E. T. Even a Bangal (a foreigner) will not cut you if you yield to him.

E. & N. Bangal means a stranger. It means that even a stranger— who is out for plundering will do no harm if you yield and beg mercy of him.

P. A. P. সেও হলে পকা ধানে বাট দিয়ে।

E. S. P. तृणानि नोन्मूलयति प्रभञ्जनो।
मृदूनि नीचैः प्रणतानि सर्व्वतः॥

E. E. P. (i) A fault confessed is half redressed (ii) Yielding stills all wars.

P. A. উবুৰি কৰি ঢালা,
টোপ ধৰি নপৰা।

T. H. उबुरि करि ढाला, टोप् धरि नपरा।

T. E. Uburi kari dhālā,
tóp dhari naparā.

L. E. T. Pouring a pot upside down but not a drop coming out of it.

E. & N. One can not expect anything from a man who makes false promises.

E. S. P. अदाता वंशदोषेण।

E. E. P. Promises too much means nothing.

P. A. উভলা গছ দেখিলে
আটায়ে বাগী কুঠাৰ মাৰে।

T. H. उभला गछ् देखिले
आटाये बागी कुठार् मारे।

T. E. Ubhalā gach dekhile ātāye bāgi kuthār māre.

L. E. T. Everybody will hit a thrown-down tree with an axe.

E. & N. Nobody cares for a man who has lost his power.

P. A. P. খালত পৰিলে কেচি ধৰে।

E. S. P. अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च।
अजापुत्रं बलिं दद्याद्देवो दुर्ब्बल घातकः॥

E. E. P. (i) A cruel story runs on wheels. (ii) If a man once fall, all will tread over him. (iii) When the tree is thrown down, anyone that likes may gather the wood.

P. A. উমৈহতীয়া শ বাহি হয়।

T. H. उमैहतीया श बाहि हय।

T. E. Umaihatiā sha bāhi hai.

L. E. T. A dead body claimed by many remains unattended overnight.

E. & N. Everybody's baby is nobody's baby, hence uncared for.

P. A. P. তিনি জাগৰীয়া মাটিত শগুণেও শ
নাখায়।

E. E. P. (i) Too many cooks spoil the broth. (ii) Every man's business is no man's business.

P. A. উৰি আহি জুৰি পৰে।

T. H. उरि आहि जुरि परे।

T. E. Uri āhi juri paro.

L. E. T. Coming with the wind and spreading over everything.

E. & N. The idea came from the seeds of wood carried by wind, that overgrow a whole area.

P. A. P. গোছে গছ জ্বল।

P. A. উল্টা চোৰে গিৰীক বান্ধে।

T. H. उल्टा चोरे गिरिक् बान्धे।

T. E. Ultā chóro girik bāndhe.

L. E. T. The thief binds the house-owner instead.

E. & N. People try to prove their innocence and throw the blame upon others.

E. E. P. Throwing the blame upon other's shoulders.

P. A. উল্টা বুজিলি ৰাম।

T. H. उल्टा बुजिलि राम्।

T. E. Ultā bujili Rām.

L. E. T. Rama understood it in the wrong way.

E. & N. A man prayed to Rama—to give him a horse evidently for riding. Rama misunderstood the prayer and thought that any horse, living or dead, would serve his purpose. Accordingly he gave the man a dead horse which the man had to carry about instead of riding it.

E. E. P. (i) Giving a stone when asked for a bread. (ii) Judging the statue of Hercules by the foot. (iii) Men are not to be measured by inches.

P. A. উন পঞ্চাশ বায়ু।

T. H. ऊण् पञ्चाश् बायु।

T. E. Una panchāsh bāyu.

L. E. T. The fortynine winds.

E. & N. This refers to hasty and defective decision due to unsound brain.

E. E. P. In roaring forties.

P. A. উলুৰ লগত বগৰী পোৰে।

T. H. उलुर् लगत् बगरि पोरे।

T. E. Ulur lagat bagari póre.

L. E. T. Plum trees are burnt along with the thatching straw.

E. & N. A plum tree surrounded by *ulu* grass (a kind of long grass used or thatching roof) is burnt when the grass catched fire. So good people suffer when they happen to be in the company of wicked people.

P. A. P. সাতেচাৰেত ডিঙি ছিঙা।

E. S. P. हियतेहि मतिस्तातः हीनैः सह समागमात्।

E. E. P. (i) Man must suffer for the company he keeps. (ii) One sickly sheep infects the whole flock.

P. A. ঋণ শেষ ব্যাধি শেষ।

T. H. ऋण् शेष् व्याधि शेष्।

T. E. Rin shesh byādhi shesh.

L. E. T. The end of debt is the end of worry.

E. & N. Debts and ailments are a source of constant worry. Like debts make an end of all sources of ailments, however small, the remaining parts of these can cause you harm.

P. A. P. সাপ মাৰি নেজত বিষ নেৰিবা।

E. S. P. ऋणशेषश्चाग्निशेषः शत्रुशेषस्तथैव च ।
पुनः पुनः प्रवर्द्धन्ते तस्माच्छेषं न कारयेत् ॥

E. E. P. (i) Never do things by halves. (ii) Never meet troubles half-way.

P. A. এঙাৰ ধুলে বগা নহয়।

T. H. एङ्गार् धुले बगा नहय ।

T. E. Engār dhule bagā nahai.

L. E. T. Charcoal can not be washed white.

E. & N. It is not possible to change nature.

I. S. P. अङ्गारः शत धौतेन मलिनत्वं नमुञ्चती ।

E. E. P. Black will take no other hue.

P. A. এক ঠাইৰ ঠাকুৰ,
আন ঠাইত কুকুৰ।

T. H. एक् ठाइर् ठाकुर्, आन् ठाइर् कुकुर् ।

T. E. Ek thāir thākur,
ān thāir kukur.

L. E. T. *Thakur* (respectable) at one place, dog at another. One is respected as a *Thakur* (god) in one place but treated as a dog in another place.

E. & N. One may be respected here and disrespected there.

P. A. P. আপোন ঘৰৰ বাইৰী,
পৰৰ ঘৰৰ ডাইনী।

E. S. P. स्वदेशे पूज्यते राजा ।

E. E. P. In your country your name, in other countries your appearance.

P. A. এক বুঢ়ীৰ দুই কাম,
ধান বানে চোহে আম।

T. H. एक् बुरीर् दुइ काम्,
धान् बाने चोहे आम् ।

T. E. Ek burir dui kām,
dhān bāne chôbe ām.

L. E. T. An old woman has two jobs: husking rice and eating mangoes simultaneuously.

E. & N. Worthy people utilize their time advantageously by attending to different items of work at a time.

P. A. P. আইবো বাৰ্ত্তা, গঙ্গাবো যাত্ৰা।

E. E. P. (i) To kill two birds with one stone. (ii) Praying to God and smitting with the hammer.

P. A. এক থালী আঞ্জাত এটা জালুক।

T. H. एक् थाली आञ्जात् एटा जालुक् ।

T. E. Ek thāli ānjāt etā jāluk.

L. E. T. One black pepper in a cauldronful of curry.

E. & N. Inadequate help is no help.

E. S. P. समुद्रे तैलबिन्दुवत् ।

E. E. P. A drop in the ocean.

P. A. এক হাতৰ হুল দুই হাতে কাঢ়া।

T. H. एक् हातर् हुल् दुइ हाते काढ़ा।

T. E. Ek hātar hul dui hate kāhrā.

L. E. T. Pulling out one hand's thorn with both the hands.

E. & N. Wasting one's energy on trifles.

P. A. P. দা'ৰে পাহাৰোতে কুঠাৰ লগোৱা।

E. E. P. To make a mountain of a mole-hill.

P. A. এক দুই, এক জুই।

T. H. एक् दुइ, एक् जुइ।

T. E. Ek dui, ek jui.

L. E. T. A companion or the possession of fire (is helpful).

E & N. Fire or a companion ensures safety at night.

E. E. P. (i) Two is company but three is none. (ii) A wise man and a fool knows more than a wise man alone.

P. A. এক কিল মাৰি সাত কিল খোৱা।

T. H. एक् किल् मारि सात् किल् खोवाँ।

T. E. Ek kil māri sāt kil khôwā.

L. E. T. He gives a blow and receives seven.

E. & N. One who prefers the offensive to the defensive.

P. A. P. বাঘৰ নেজেৰে কাণ খুজোৱা।

E. S. P. अयो मुखानां शृगानां मध्ये चरितुमिच्छति।

E. E. P. A dare devil.

P. A. এক ঠাইৰ বুলি, এক ঠাইৰ গালি।

T. H. एक् ठाइर् बुलि, एक् ठाइर् गालि।

T. E. Ek thāir buli, ek thāir gāli.

L. E. T. What is a polite terms in one place, is in another place a boorish one.

E. & N. The same word does not convey the same sense in all places.

E. E. P. (i) One man's meat is another man's poison. (ii) What is sport to one, is death to another.

P. A. এক ঘৰৰ পাট নাদ, এক ঘৰৰ জৰী,
এক ঘৰৰ পানী তোলে হোৰো হোৰো কৰি।

T. H. एक् घरर् पाट् नाद्, एक् घरर् जरी,
एक् घरर् पानी तोले होरो होरो करि।

T. E. Ek gharar pātnād,
ek gharar jari ;
ek gharar pāni tôle
hôrô hôrô kari.

L. E. T. The well belongs to a household, the string belongs to another, water is drawn by yet another.

E. & N. Using others' property as one's own or depending upon others. One can not feel secure in this way.

P. A. P. পৰৰ ওপৰত খোৱা,
ভটিয়া পানীত যোৱা।

E. E. P. (i) Fly with your own wings. (ii) Stand on your own legs.

(iii) Scold not thy lips with another man's porridge.

P. A. এক বৰাই ধান খায়,
এক বৰাই হান খায়।

T. H. एक् बराह् धान् खाय्,
एक् बराह् हान् खाय्।

T. E. Ek barāi dhān khāi,
ek barāi hān khāi.

L. E. T. One hog eats rice, another hog is pierced by a javelin.

E. & N. In this world, often innocent people are wrongly punished for the fault of fellow-men.
"One doth the scathe,
Another hath the scorn."

P. A. P. কেৰ্কেটুৱাই তামোল খায়,
নেউলক বাদ্ধি কোবায়।

T. S. P. खलः करोति दुर्वृत्तं नूनं फलति साधुषु।
दशाननो हरेत् सीता बन्धनंस्यात् महोदधेः।

E. E. P. One doth the blame, another bears the shame.

P. A. এক চাই বৰ, এক চাই ঘৰ।

T. H. एक् चाइ बर्, एक् चाइ घर्।

T. E. Ek chāi bar, ek chāi ghar.

L. E. T. Select a bridegroom by seeing him personally and scanning his heredity.

E. & N. In matrimony one should study the good qualities of the groom as well as his heredity.

P. A. P. টিক বলধা ওলাই মাটি,
মাক ভালেহে জীয়েক জাতি।

E. E. P. (i) Prudent men woo thrifty women. (ii) Choose a good mother's daughter, though her father were the devil.

P. A. এক কলোঁ দেখি, এক কলোঁ লেখি,
হাদৈ বোলোঁতে ওলাল হাৰ ডাল;
ইবাৰ হে ফৰিঙাৰ মৰণৰ কাল।

T. H. एक् कलों देखि, एक् कलों लेखि,
हादै बोलोंते ओलाल् हार् डाल्;
इबार् हे फरिङ्गार् मरणर् काल्।

T. E. Ek kalòṇ dekhi, ek kalòṇ lekhi
hādai bòlòṇte òlāl hār dāl;
ibār he pharingār maranar kāl.

L. E. T. Once I said by seeing, at another time I said by calculating. On third occassion I discovered the necklace, simply by uttering the word "hadoo." But this time, I, poor Faringa am undone.

E. & n. To hit the target by a chance shot.

E. E. P. (i) He who does not mix with the crowd knows nothing. (ii) To hit the target by chance.

P. A. এক চকুৰে তেলে বেচে;
এক চকুৰে পানী বেচে।

T. H. एक् चकुरे तेले बेचे,
एक् चकुरे पानी बेचे।

L. E. T. Selling oil with one eye and water with the other.

E. & N. One who is crafty.

E. E. P. (i) A crafty knave needs no broker. (ii) To give one candle to God and another to the devil.

P. A. এক গাঁওঁৰ এক মাওৰ।

T. H. एक् गाओंर् एक् माओर्।

T. P. Ek gāôṇr ek māôr.

L. E. T. (Dwellers) of the same village and (children) of the same mother.

E. & N. People of the same village feel like members of the same family.

E. E. P. Charity begins at home.

P. A. একাদশত বৃহস্পতি।

T. H. एकादशत् बृहस्पति।

T. E. Ekādashat brihaspati.

L. E. T. Jupiter is in the eleventh house.

E. & N. According to the Hindu system of astrology the eleventh house of the zordiac is the house of gain and Jupiter, (Vrihaspati) is the ruling planet of gain and fortune. When he is in this house he becomes very powerful; hence affluence.

P. A. P. যাৰ পোৱে বৃহস্পতি পোন,
তাৰ ধৰত মৰয় কোন?

E. S. P. किं कुर्व्वन्ति ग्रहाः सर्व्वे, यस्य केन्द्रे बृहस्पतिः।

E. E. P. (i) He is in bright days. (ii) His star is in the ascendent.

P. A. একে ৰামে ৰক্ষা নাই
সুগ্ৰীব দোহাৰ।

T. H. एके रामे रक्षा नाइ सुग्रीव् दोहार्।

T. E. Eke Rāme rakshā nāi
Sugrib dôhār.

L. E. T. Rāma alone is enough adversary; again Sugriba has come to his assistance.

E. & N. When one's own strength is enough to cow down his enemy, his outside assistance become superfluous to him; but the affliction become unbearable to the enemy.

P. A. P. বোজাৰ ওপৰত শাকৰ আটি।

L. S. P. एकस्य दुःखस्य न यावदन्तं।
द्वितीयमेकं समुपस्थितं मे॥

E. E. P. Laying load on the willing horse.

P. A. একে শাল মাছ তাতে বাহি
গাৰে পোৰা।

T. H. एके शाल्माछ् ताते बाहि गारे पोरा।

T. E. Eke shāl māch tāte bāhi
gāre pôrā.

L. E. T. It is only a sāl fish which again is fried by one who has not taken his bath.

E. & N. Sāl fish is not eaten by high cast Hindus. Neither do they partake of food cooked byone who does not take his bath. It means a doubly bad thing.

E. E. P. Worse than useless.

P. A. একে মৰো ঋষিৰ শাপত, তাতে দিয়ে ধানৰ ভাপত।

T. H. एके मरों ऋषिर् शापत्। ताते दिये धानर् भापत्॥

T. E. Eke maroṇ Rishir śāpat ; tāte die dhānar bhāpat.

L. E. T. I am dying from the curse of a sage and in addition put in the pot of a boiling paddy.

E. & N. One who is undergoing a penal sentence is ordered to suffer another punishment. He who is already in affliction is made to suffer another hardship.

P. A. P. একে মৰে শোকে তাপে তাৰ উপৰি কুকুৰ জাপে।

E. S. P. एकस्य दुःखस्य न यावदन्तं। द्वितीयमेकं समुपस्थितं मे॥

E. E. P. Add no insult to injury.

P. A. একে জাপে লঙ্কাৰ পাৰ।

T. H. एके जापे लङ्कार् पार्।

T. E. Eke jāpe lankār pār.

L. E. T. Falling on the shore of Lanka (Ceylon) by a simple leap.

E. & N. Great things can not be achieved by scanty labour.

E. E. P. No tree will fall at the first blow.

P. A. একে বুঢ়ী নাচনী, তাতে নাতিৰ বিয়া।

T. H. एके बुढ़ी नाचनी, ताते नातिर् बिया।

T. E. Eke buhri nāchani, tāte nātir biyā.

L. E. T. The old lady is restless with joy and now it is her grand-child's marriage.

E. & N. Merry people are all the merrier on festive occasions.

P. A. P. গাবীবতে ম'হৰ খুটি।

P. A. একে মুখে ধান চিৰা, একে মুখে চাউল চিৰা।

T. H. एके मुखे धान् चिरा, एके मुखे चाउल् चिरा।

T. E. Eke mukhe dhān chirā Eke mukhe chāul chirā.

L. E. T. Asking either for rice flakes or for corn flakes by the same mouth.

E. & N. To become content with contrary opposite things.

P. A. P. বাৰতো ভকত হৰিতো ভকত।

E. E. P. (i) If it rains—well, if it shines—well. (ii) He swims between two waters.

P. A. একে বনত দুটা বাঘ নাথাকে।

T. H. एके बनत् दुटा बाघ् नाथाके।

T. E. Ake banat dutā bāgh nāthāke.

L. E. T. Two tigers will not live in the same jungle.

E. & N. Man is apt to differ in their opinion, so they have different interests. Hence it is not possible for two strong men to live together with common interest.

E. E. P. (i) Birds of prey do not flock together. (ii) Two of a trade seldom agree. (iii) Two dogs over one bone seldom agree.

P. A. একে ইন্দুৰ গাঁতত নাযায়,
ভাঙা কুলা নেজত মেৰায়।

T. H. एके इन्दुर् गातत् नायाय्,
भाङा कुला नेजत् मेराय।

T. E. Ake indur gāṇtat nājāi,
bhāngā kulā nejat merāi.

L. E. T. The rat is unable to pass through a hole, now it ties to its tail a broken winnowing fan.

E. & N. Never try to carry a load which is too heavy for you.

P. A. P. ঠেলি নিওঁতা নাই, দোলাত যায়।

E. S. P. अवसज्ज्य शिलां कण्ठे समुद्रं तर्तुं मिच्छति।

E. E. P. Make not thy tail broader than thy wings.

P. A. একে মৰে শোকে তাপে,
তাৰ উপৰি কুকুৰ জাপে।

T. H. एके मरे शोके तापे,
तार उपरि कुकुर जापे।

T. E. Ake mare śoke tāpe,
tār upari kukur jāpe.

L. E. T. A man is dreadly afflicted with sorrow and the dog is also set on him.

E. & N. It is cruel to injure the weak.

P. A. P. কটা ঘাত কলা খাৰ।

E. S. P. १। अयमपरो गण्डस्योपरि स्फोटः।
२। एकस्य दुःखस्य नयावदन्तं, द्वितीय-मेकं समुपस्थितंमे॥

E. E. P. Add no injury to the grief-worn mind.

P. A. একে লাফে স্বৰ্গ চুৱা।

T. H. एके लाफे स्वर्ग छुवा।

T. E. Ake lāphe swarga chuwā.

L. E. T. Reaching the heavens by a leap.

E. & N. Great things can not be achieved with scanty labour.

P. A. P. আকাশত ধুতুৰী লগোৱা।

E. S. P. प्रांशुलभ्ये फले रम्ये उद्बाहुरिव वामनः।

E. E. P. Casting beyond the moon.

P. A. এপাত তালে নাবাজে।

T. H. एपात् ताळे नाबाजे।

T. E. Epāt tāle nābāje.

L. E. T. One cymbal does not produce any sound.

E. & N. A sound is produced when two bodies (things) strike against each other. Likewise a dispute can take place between two or more parties.

E. E. P. It takes two people to quarrel.

P. A. একে পুহে জাৰ নাযায়।

T. H. एके पुहे जार् नाजाय्।

T. E. Ake puhe jār nājāi.

L. E. T. The winter does not vanish in one Puh (cold month).

E. & N. As passing away of one Puh (a cold month) does not mean that it will not come again, so the passing away of our troubled time does not mean that they can not come again. Hence we must not be swept away with joy even after sad events.

E. E. P. One swallow does not make a spring.

P. A. এটা গৰু যাৰ, ওৰে পথাৰে তাৰ।

T. H. एटा गरु जार्, ओरे पथारे तार्।

T. E. Etā garu jār ore pathāre tār.

L. E. T. He who has got one cow has to roam about all the fields over in search of it.

E. & N. If a man has got more servants than one, normally none of them would take care of the master's things. Likewise he who has got a single cow, roams about unattended or uncared for.

E. E. P. He who has many servants has many thieves.

P. A. এটাও শটা, শটাও এটা।

T. H. एटाओ शटा, शटाओ एटा।

T. E. Etāo s'ata s'atao etā.

L. E. T. One is a hundred, and a hundred is one.

E. & N. Hundred fools can not take a wise decision.

P. A. P. শিয়ালৰ জাক জাক সিংহৰ এক।

E. S. P. वरमेको गुणी पुत्रो, न च मुर्खाः शतमपि।
एकश्चन्द्रस्तमोहन्ति, न च तारा गणैरपि।

E. E. P. (i) Virtue prevails on vices.
(ii) Make good cheese if you make little.

P. A. এঠাইত বৰষে, এঠাইত উৰুষে।

T. H. एठाइत् बरषे, एठाइत् उरुषे।

T. E. Āthāit barashe, athāit urushe.

L. E. T. Raining here and leaking there.

E. & N. Trying to associate two things that has no logical connection.

P. A. P. ১। ঢেঁকীত যহে খালে,
উৰুত ফৰ্কবালে।
২। সদিয়াত বৰষে,
বামদিয়াত উৰুষে।

E. E. P. A hair of the dog that bites him.

P. A. এতিয়া আছ ধূলা খুচৰি,
তেতিয়া নিব ডেনা মুছৰি।

T. H. एतिया आछ धुला खुचरि,
तेतिया निब डेना मुछरि।

T. E. Atiā ācha dhula khuchari,
tetiā niba denā muchari.

L. E. T. Now you are pecking at the dust in a carefree manner, but before long you will be caught by the shoulder and snathched away.

E. & N. Irony of fate rules over our very existence. We feel, we

are safe and we are not aware that minister of death ready to pounce upon us is lying hidden near us.

P. A. এনেও মৰোঁ, তেনেও মৰোঁ ;
বাপুৰ চূন খাইয়ে মৰো ।

T. H. एनेओ मरों, तेनेओ मरों,
बापुर् चून् खइये मरों ।

T. E. Aneó marón, teneó marón ;
bāpur chun khaie marón.

L. E. T. I die in this way or the other way, let me rather die by eating Bapus lime. (Bapu—a Brahmin, a holy man)

E. & N. A man in dire circumstances will not dread the devil. A man in difficulties would face any distress. When death is certain, one seeks for better way of death.

E. S. P. रामादपि हि मर्त्तव्यं, मर्त्तव्यं रावणादपि ;
उभयोरपि मर्त्तव्ये वरं रामान्नरावणात् ।

E. E. P. A drowning man catches at a razor (straw),

P. A. এৰি দি বেঢ়ি কান্দা ।

T. H. एरि दि बेढ़ि कान्दा ।

T. E. Eri di behri kāndā.

L. E. T. To let a thing go and then cry for it.

E. & N. Opportunities are often neglected but they are sought only when they are gone.

P. A. P. জোনাকত হকৰাই আন্ধাৰত বিচৰা ।

E. E. P. (i) To throw the bucket after the rope. (ii) Blessings are not valued, till they are gone.

P. A. এলাগীক নকৰিবা হেলা,
এলাগীকহে পাবা বৰষুণৰ বেলা ।

T. H. एलागिक् नकरिबा हेला,
एलागिकहे पाबा बरषुणर् बेला ।

L. E. T. Do not ignore the unloved one, it is she who will come to you in the rainy day.

E. & N Do not neglect the poor or the weak ; they will help you at the time of need.

E. S. P. क्षुद्र शत्रुः भवेद्यस्तु विक्रमान्नैव लभ्यते ।
तमाहर्त्तुं पुरस्कार्य्यः सदृशस्तस्य सैनिकः ॥

E. E. P. A lion needs a cat to save his mane from the rat.

P. A. এলেকৰ পেলেক্
কুকুৰা চোৱাৰ ভাগিনীয়েক ।

T. H. एलेकर् पेलेक्, कुकुर् चोवार्
भागिनीयेक् ।

T. E. Alekar pelek, kukura chówār bhāginiek.

L. E. T. Nobody knows where he comes from. He claims to be the nephew of the officer who look after the live foul.

E. & N. One whose relationship is not recognised by the other or one who tries to establish relationship with another, with whom it is non-existant.

P. A. P. বহাৰ বহদৈ, তিপামৰ ভাদৈ,
শলগুৰিৰ আঘোনী বাই ;
তিনিও তিনিৰ গলত ধৰি কান্দে,
সমদুখ একোভাগ নাই।

B. S. P. কাকস্য পৰিবেদনা।

P. A. এৱাঁ সূতাৰ গাঠি।

T. H. एवाँ सूतार् गाठि।

T. E. Eṇwā sutār gāthi.

L. E. T. A tie of untwisted thread.

E. & N. The mighty are not overpowered by the weak.

E. E. P. (i) Weak minds are apt to corruption. (ii) A tie of spider's thread.

P. A. এশ জালুকৰ আগ।

T. H. एश आलुकर् आग्।

T. E. Eśa jālukar āg.

L. E. T. A hundred tips of the black pepper vine.

E. & N. A man of superb quality.

F. S. P. क्षणजन्मा।

E. E. P. A versatile genius.

P. A. এশ গৰু মাৰিলে বাঘৰো মৰণ।

T. H. एश गरु मारिले बाघरो मरण्।

T. E. Eśa garu mārile bāgharó maran.

L. E. T. A tiger gets killed after it has killed a hundred cows.

E. & N. Tyranny can not go on forever.

E. E. P. Too much zeal spoils all.

P. A. এফলীয়া ভাৰ বব নোৱাৰি।

T. H. एफलीया भार् बब नोवारि।

T. E. Aphaliā bhār baba nówāri.

L. E. T. Unbalanced weight can not be carried.

E. & N. As a man can not carry two things of unequal weight on a pole's ends, so sympathy for each other should be reciprocal.

E. E. P. Kindness can not lie on one side of the house.

P. A. এবাৰ বুঢ়ীয়ে লাঠি হেৰুৱাই
পাৰি বহে।

T. H. एबार् बुढ़ीये लाठि हेरुवाइ पारि बहे।

T. E. Ebār buhriye lāthi heruāy
pāri bahe.

L. E. T. If an old woman loses her stick once, she sits upon it later.

E. & N. Becoming clever by sustaining loss.

E. E. P. (i) Wind in the face (adversity) makes a man wise. (ii) It is not permitted to blunder in war a second time. (iii) He is very wise who does not long persist in folly.

P. A. এবেলি সাপে খালে,
দোৱা বেলি লেজুত ভয়।

T. H. एबेलि सापे खाले दोवा बेलि लेजुत् भय्।

T. E. Abeli shāpe khāle,
dówābeli lejut bhai.

L. E. T. Once bitten by a snake, a second time one is afraid of a rope.

E. & N. A cheated man becomes cautious.

P. A. P. ১। ঘৰ পোৰা গৰুৱে ৰঙা মেঘ দেখিলে ডৰে।
২। সকতে সাপে খাইছে, কেচুঁলৈকো ভয়।

E. E. P. (i) A burnt child dreads a fire. (ii) He who is bitten by a snake dreads the end of a rope.

P. A. ওখ গছত হে বতাহ লাগে।

T. H. ओख गछतहे बताह् लागे।

T. E. Okha gachat he batāh lāge.

L. E. T. The wind beats on the tall tree.

E. & N. One must pay for leadership i. e., leadership is aqcuired by undergoing hardship.

P. A. P. আগৰ গৰু বাঘে খায়।

E. S. P. समुच्छ्रितानेव तरून् प्रबाधते।

E. E. P. (i) Uneasy lies the head, that wears a crown. (ii) A tall tree catches the gale.

P. A. ওচৰৰ বামুনক সুৰি যেন দেখে।

T. H. ओचरर् बामुनक् छरि येन् देखे।

T. E. Ocharar bamunak suri jen dekhe.

L. E. T. A Brahmin living nearby appears to be an apothecary.

E. & N. People seldom recognize the worth of a familiar neighbour. "Saints are hardly honoured in their own countries."

E. S. P. सततम् गमनादनादरो भवति।

E. E. P. Familiarity breeds contempt.

P. A. ওজাই ৰজাই সমান।

T. H. ओजाइ रजाइ समान्।

T. E. Ojāi rajāi samān.

L. E. T. A physicion and a king are of equal worth.

E. & N. As a king can protect people from danger, so a doctor protects a man from illness or death. Hence as saviours both are compared as equals.

P. A. ওজা ৰজা নোহোৱা দেশ।

T. H. ओजा रजा नोहोवा देश्।

T. E. Ojā rajā nóhówā deś.

L. E. T. A land without a king and a physician.

I. & N. A backward place where amenities of civic life are absent.

P. A. P. পাণ্ডৱ-বৰ্জ্জিত দেশ।

F. S. P. धनिकः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः।
यत्रदेशे नविद्यन्ते वासं तत्र न कारयेत्॥

E. E. P. A backward tract.

P. A. ওজাৰ নাকত খৰে খোৱা।

T. H. ओजार् नाकत् खरे खोवा।

T. E. Ojār nākat khare khówā.

L. E. T. Ringworm on the doctor's nose.

E. & N. The addage refers to a person who is out to reform the character of others while he himself has many vices to be shaken off.

E. E. P. (i) The skilful are sometimes over-reached. (ii) Physician, cure thyself.

P. A. ওঠ কাটি ওঠ ৰঙা কৰা ।

T. H. ओठ् काटि ओठ् रङा करा ।

T. E. Oth kati ȯth rangā karā.

L. E. T. To cut the lip and to make the face red.

E. & N. To make a show at the cost of everything.

P. A. P. বেচাৰ কাণ কাটি খলিহা কৰা ।

E. E. P. Scald not thy lips with another man's porridge./

P. A. ওঠ চেপিলে পিয়াহ ওলায় ।

T. H. ओठ् चेपिले पियाह् ओलाय् ।

T. E. Oth chepile piāh ȯlāi.

L. E. T. Press the lips and mother's milk will come out.

E. & N. Too young to be entrusted with responsible job.

E. S. P. नाबालकाः ।

E. E. P. Mother's darlings are but milksop heroes.

P. A. ওঁঠত ঘা, ভাই শহুৰ ওজা ।

T. H. ओंठत् घा, भाइ शहुर् ओजा ।

T. E. Oṇthat ghā, bhāi śaur ȯjā.

L. E. T. Sore in the lip though the husband's elder brother is a physician.

E. & N. There is no use of possessing good things if you can not use them. What is the use of having a doctor in the husband's elder brother to a younger brother's wife suffering from sore in the lip as the latter can not expose her face to the former.

P. A. P. মামাখেৰ গাই দোৱে মোৰ নাম দুধকোঁৱৰ ।

E. S. P. पुस्तकास्था तु या विद्या परहस्तगतं धनं । कार्य्यकाले न सा विद्या कार्य्यकाले न तद्धनम् ॥

E. E. P. (i) A crown is no cure for the headache. (ii) Music will not cure a toothache.

P. A. ওপজি গোটে ভাত গিলা ।

T. H. ओपजि गोट् भात् गिला ।

T. E. Opaji gȯt bhāt gilā.

L. E. T. A baby at birth swallowing solid rice.

E. & N. A novice can not master an art all at once.

P. A. P. ক নোবোলোঁতে বস্থাৱলী পঢ়ে ।

E. S. P. अल्पन्ति मूढाश्च गुणैर्विहीनाः ।

E. E. P. No one is born a master.

P. A. ওৰে ৰাতি গাই খেন্দি (জগী) দামুৰি হল এটা ।

T. H. ओरे राति गाइ धेनुदि दामुरि हल् एटा ।

T. E. Ore rāti gāi dhen di (jagi) dāmuri hal etā.

L. E. T. The cow laboured for the whole night but produced only one calf.

E. & N. Fussy people make great show to do little things.

P. A. P. যত গৰ্জ্জে তত নবৰ্ষে।

E. S. P. बह्वारम्भे लघु क्रिया।

E. E. P. (i) Much ado about nothing. (ii) He has hard work who has nothing to do.

P. A. ওৱা নিন্দে কোৱা,
কোৱা নিন্দে ভেদেলী মোৱা।

T. H. ओवा निन्दे कोवा,
कोवा निन्दे भेदेली मोवा।

T. E. Owā ninde kówā,
Kówā ninde bhedeli mówā.

L. E. T. Owā decries the crow, the crow in its turn decries bhedeli-móa (a kind of small fish). The Puthi & Khaliha (different kind of fishes) decry the Móa fish.

E. & N. One inferior is apt to decry another inferior thing. One mean fellow is apt to cavil at another mean fellow. A cynic sees the dark side only.

P. A. P. শালে শিঙিক হাঁহে।

E. S. P. पश्यन्तु लोकाः कलिदोषकालि।

E. E. P. Pot calling the kettle black. A carper will cavil at anything.

P. A. কথাতে চাউল নিসিজে।

T. H. कथाते चाउल् निसिजे।

T. E. Kathāte chaul nisije.

L. E. T. Rice will not boil on words.

E. & N. Without work, mere words can bring us nothing.

P. A. P. ছুকুতে কল নপকে।

E. S. P. उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।

E. E. P. (i) My dame fed hens on thanks, but they laid no eggs. (ii) Fair words butter no parsnips. (iii) Mere wishes are bonny fishes.

P. A. কথাত কাণ দিবা, কাণত কথা নিদিবা।

T. H. कथात् काण् दिबा, काणत् कथा निदिबा।

T. E. Kathāt kān dibā, kānat kathā nidibā.

L. E. T. Give your ear to words but do not give your words to ears.

E. & N. Speak less, but give patient hearing to your fellow-men.

E. E. P. (i) Lend your ears to all but words to few. (ii) Wise men have long ears but short tongues.

P. A. কণাৰ কি দিন ৰাতি ?

T. H. कणार कि दिन् राति ?

T. E. Kanār ki din rāti ?

L. E. T. What is day and what is night to the blind ?

E. & N. A blind man can not differentiate between light and darkness, so day and night are same to him. Likewise the unwise can not discriminate between right and wrong.

E. S. P. लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ?

E. E. P. (i) A blind man should not be the judge of colors. (ii) Day and night are alike to a blind.

P. A. কণা কুজা ভেঙুৰ, ই তিনি হাৰামৰ লেঙুৰ।

T. H. कणा कुजा भेङ्गुर्, इ तिनि हारामर् लेङ्गुर्।

T. E. Kanā kujā bhengur, etini hārāmar lengur.

L. E. T. The Blind, the hunchback and the cripples are the devil's tail.

E. & N. For physical infirmity the cripples generally use their intellect most. It is generally found that these people's minds are full of bad designs.

E. S. P. खञ्जाः बहु पापिकाः।

E. E. P. Cripples are better schemers than walkers.

P. A. কণি পাৰে হাঁহে, খায় ভকতদাহে।

T. H. कणि पारे हाँहे, खाय् भकतदाहे।

T. E. Kani pare hāṇhe, khāi bhakat dāhe.

L. E. T. The duck lays eggs and Bhakatdāh eats them.

E. & N. There are things earned by one and enjoyed by others.

P. A. P. হাপাই আনে ডিবী, বোন্দা ওপৰতে পিৰি।

E. S. P. अन्यमुत्पाद्यते हंसा। भक्तदासेन भुज्यते॥

E. E. P. (i) One beats the bush, another has the hare. (ii) Asses fetch the oats and horses eat them.

P. A. কলহ চাই কাণ, নৰা চাই ধান।

T. H. कलह् चाइ काण्, नरा चाइ धान्।

T. E. Kalah chāi kān, narā chāi dhān.

L. E. T. Know the pot by the edge of of its mouth and know the harvest by the straw left in the field.

E. & N. One can judge the quality of a pot by looking at the workmanship of the rim, (edge of its mouth). Likewise one can make an estimate of the crop by the straw left in the field.

E. S. P. फलेन परिचीयते।

E. E. P. (i) As you sow, so shall you reap. (ii) Muddy spring muddy stream.

P. A. কলা মেঘত বিজুলী বিৰিঙে।

T. H. कला मेघत् बिजुली बिरिङ्गे।

T. E. Kalā meghat bijulee biringe.

L. E. T. Lightning flashes in black clouds.

E. & N. All black things are not bad.

E. B P. (i) I am black but I am not devil. (ii) Out of evil cometh good.

P. A. কবি ধবি গাবীয়া নাম।

T. H. करि धरि गारीया नाम्।

T. E. Kari dhari gāriya nām.

L. E. T. After such hard work one is named sloth.

E. & N. Human nature is ungrateful.

E. E. P. (i) Ingratitude is the world's reward. (ii) He has worked for the king of Prussia. (iii) He is a fool who empties his purse to fill another's.

P. A. কদম ফুলীয়া মুব।

T. H. कदम् फुलीया मूर्।

T. E. Kadam phuliyā mur.

L. E. T. A head of the colour of the Kadam flower.

E. & N. The florets over the ball of the 'Kadamb' flower are white in color. Grey hair on a human head is compared to it.

E. E. P. Grey hairs.

P. A. কওঁ মহাদেউ, আনে ভাঙা লাউ।

T. H. कओँ महादेउ्, आने भाङ्गा लाउ्।

T. E. Kaòṇ Mahādeu, āne bhāngā lāu.

L. E. T. I speak of Mahadeu, he brings a broken shell of gourd.

E. & N. When one speaks of one thing the other speaks of another thing. This happens when the interest of one differs from that of the other.

E. E. P. (i) Do not talk Arabic when at the house of a Moor. (ii) I talk of chalk and you of cheese.

P. A. কমাবব দিম দিম বনিয়াব কালি,
মাছুৱৈব বৌ-চিতল হাতে হাতে পালি।

T. H. कमारर् दिम् दिम् बनियार् कालि,
माछुव र् रौ-चितल् हाते हाते पालि।

T. E. Kamārar dim dim baniyār kāli,
māchueir rou-chital hāte hāte pāli.

L. E. T. The blacksmith promises "I will give it." The goldsmith promises on the morrow. The fisherman promises *rou* and *chital* (big good fishes) to be delivered immediately.

E. & N. These people can not keep their promises ; yet they have got to make false promises to satisfy their customers.

E. E. P. (i) A thousand probabilities do not make one truth. (ii) Today must borrow nothing of tomorrow.

P. A. কপালব সিন্দুব অক্ষয় হওক।

T. H. कपालर् सिन्दुर् अक्षय् हओक्।

T. E. Kapālar Sindur akshay haọwk.

L. E. T. Let the vermillion spot on the forehead go on for ever.

E. & N. Never to become a widow. The vermillion spot on the forehead of the Hindu ladies indicate that their husbands

are alive. It has become a form of blessing to women . referring vermillion.

P. A. কণাৰ লাখুটি ।

T. H. कणार् लाखुटि ।

T. E. Kanār lākhuti.

L. E. T. The blindman's staff.

F. & N. The most essential thing for the blind is his pole by which he can feel his way. Without it he is helpless. The last thing on which one depends.

P. A. কণাইও জানে ।

T. H. कणाइओ जाने ।

T. E. Kanāiȯ jāne.

L. E. T. Even the blind knows.

E. & N. Easy to be understood.

E. E. P. Even a blind man can perceive it.

P. A. কলীয়া দঁতাই আৰ্জ্জে,
ধলা দঁতাই খায় ।

T. H. कलीया दँताय आर्ज्जे,
धला दँताइ खाय ।

T. E. Kaliā dantāi ārje, dhalā dantāi khāi.

L. E. T. The black-toothed earns and the white-toothed eats.

E. & N. Labourers earn for the rich.

P. A. P. ১। কণি পাৰে হাঁহে, খায় ভকতদাহে ।
২। হাপাই আনে ডিবী বোন্দা
ওপৰতে পিখি ।

E. S. P. अन्यस्तुदन्तवते हंसा,
मकरालेन भुज्यते ।

E. E. P. (i) One beats the bush, another has the hare. (ii) Asses fetch the oats and the horses eat them.

P. A. কণা কুকুৰাক পতান দি ভঁাড়ে ।

T. H. कणा कुकुराक् पतान् दि भाँड़े ।

T. E. Kanā kukurāk patān di bhāṇre.

L. E. T. A blind cock is cheated by giving husk to eat.

E. & N. To the blind, give white, black or red—all the same.
[Ignorant persons are cheated by the intelligent ones by not remunerating properly].

E. E. P. He who gets nothing must be content with anything.

P. A. কঁকাল ভগা বিড়ালী গোসাই
ঘৰত শোৱে,
গোন্ধোৱা মুখখন গাখীৰেদি
ধোৱে ।

T. H. कंकाल् भगा बिड़ाली गोसाइ घरत्
शोवे,
गोन्धोवा मुखखन् गाखीरेदि धोवे ।

T. E. Kaṇkāl bhagā birāli gȯsāin gharat śȯwe, gondhȯwā mukhkhan gākhirere dhȯwe.

L. E. T. The cat which broke its waist sleeps in the temple, he washes foul-scented mouth with milk.

E. & N. The best of things are desired by the useless or weak men.

P. A P ১। গতিয়াই নিওঁতা নাই দোলাত যায়।
২। টানি নিওঁতা নাই দোলাত যায়।

E S P विद्वान् कुलीनो न करोति गर्व्वम्।
जल्पन्ति मूढ़ास्तु गुणैर्विहीनाः॥

E E P He who lags most longs most

P. A কথাত কথা বাঢ়ে,
মথনিত বাঢ়ে ঘিঁউ।

T. H कथात् कथा बाढ़े,
मथनित् बाढ़े घिँउ।

T E Kathāt kathā bāhre,
Mathānit bāhre gheu

L E T Words produce more words
Stirring produces more ghee

B. & N Altercation or exchange of words is never-ending and lasts till the doomsday but without fruit Whereas hard and sincere labour brings forth elixir

E E P Words beget words

P. A কমাৰে কি জানে দুখিতৰ লো,
যমে কি জানে বাৰীৰ একেটি পো!

T. H कमारे कि जाने दुखितर लो,
यमे कि जाने बारीर एकेटि पो!

T E Kamāre ki jāne dukhitar lò,
Yame ki jāne bārir è'ke'ti pò.

L. E. T. The blacksmith does not care for the poor man's iron, death does not care for the only son of a widow.

B. & N. A blacksmith is said to steal iron indiscriminately of rich or poor He never pauses to think that it is wrong to steal iron of the poor man Likewise, death kills men without any discrimination.

E S P का कस्य परिवेदना।

F E P He (Death) has not so much sympathy as to spare the life of an only son. Death is a black camel that kneels at every man's door.

P A কৰিব নোৱাৰাৰ বৰ কথা,
খাব নোৱাৰাৰ বৰ হাঠা।

T H करिब नोवारार् बर् कथा,
खाब नोवारार् बर् हाठा।

T E Kariba nòārār bar kathā
Khāba nòw irar bar hāthā

L E T The little-doer is a big talker
The little eater seeks the big ladle

B & N Inefficient people talk big

P A P ১। ক নোবোলোঁতে বগ্নাৱলী পঢ়ে।
২। শাক খাব্বিব নোৱাৰে, ভোজ বাব্বিব লবে।

E S P मुखेन मार्जितं जगत्।

E E P An idle tongue is never idle

P. A. কণ কঠিয়া মাৰা।

T. H. कण् कठिया मारा।

T. E. Kān kathiā mārā.

L. E. T. To kill by germ and ghost.

E. & N. Utter destruction.

P. A. P. আঙুৰে পোখাই উৰণা।

E. S. P. भस्मीभूतं कृतम्।

E. E. P. To root out.

P. A. কথা বুলিলে বতাহ।

T. H. कथा बुलिले बताह्।

T. E. Katha bulile batāh.

L. E. T. Words spread in the air.

L. & N. It means that as soon as you utter a word it loses its secrecy.

E. E. P. (i) Walls have ears. (ii) There are omens in the air.

P. A. কচুৰ পাতৰ পানী।

T. H. कचुर् पातर् पानी।

T. E. Kacur pātar pāni.

L. E. T. The water on the *arum* leaf.

E. & N. It refers to things uncertain and unstable.

E. S. P. नलिनीदलगत जलमति तरलम्।

P. A. কণা পোৰ নাম পদ্মলোচন।

T. H. काणा पोर् नाम् पद्मलोचन्।

T. E. Kanā pór nām Padmalócān.

L. E. T. The blind son's name is padmalóchan.

E. & N. A child is always beautiful in the eye of its parents. Thus the parents might name their son Padmalochan (lotus-eyed) even if he is blind. In a word, we neglect the faults of those whom we love.

[illegible]

E. E. P. Every bird thinks its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

P. A. কপালৰ ঘাম ভৰিত পেলোৱা।

T. H. कपालर् घाम् भरित् पेलोवा।

T. E. Kapālar ghām bharit pelówā.

L. E. T. To drop one's sweat of the brow on the feet.

E. & N. When a man does hard work he gets sweat in his brow. It means honest and hard work.

E. E. P. By the sweat of the brow.

P. A. ক নোবোলোঁতে ৰত্নাৱলী পঢ়ে।

T. H. क नोबोलोते रत्नावली पढ़े।

T. E. Ka nóbólóṇte Ratnāwali pahre.

L. E. T. He who can not utter the letter 'ka' dares to read Ratnavali (a grammar).

E. & N. It is one thing to talk of big things and another thing to work it out.

P. A. P. শাক বাছিব নোৱাৰে, ভোজ বাছিব লবে।

E. S. P. सम्पूर्ण कुम्भो न करोति शब्दं।
अर्द्धोघटो घोरमुपैति शब्दम्॥

E. E. P. There is a long road between saying and doing. Empty vessel sounds most.

P. A. কাৰ খাওঁ কাৰ লওঁ দোভাগ ৰাতি ঘৰ নাপাওঁ।

T. H. कार् खाओँ कार् लओँ दोभाग् राति घर् नापाओँ।

T. E. Kār khāòṇ kār laòṇ dòbhāg rāti ghar nāpāòṇ.

L. E. T. Of whom do I eat or wear that I do not reach home before midnight ?

E. & N. One who struggles hard does not depend upon others.

E. E. P. Stirring spirits live alone.

P. A. কালিৰ লৰাই পৰহিৰ গীত গায়।

T. H. काळिर् लराइ परहिर् गीत् गाय।

T. E. Kālir larāi parahir geet gāi.

L. E. T. The boy of yesterday sings of the day ahead.

E. & N. Shallow wits can not go deep down into a thing as they have no deep insight. So they are apt to decry at things that they can not understand or conceive.

P. A. P. মাকড়কৈ জীয়েক কাজী, ঢেকী-খোৱাবে বটে পাজী।

E. S. P. अल्पम्ति मूढ़ास्तु गुणैर्विहीनाः।

E. E. P. (i) Shallow wits censure everything that is beyond their conception. (ii) Shallow streams make most din.

P. A. কাটা কাণ চুলিৰে ঢাকে।

T. H. काटा काण् चुलिरे ढाके।

T. E. Kātā kān culire dhāke.

L. E. T. One hides one's torn ear under the hair.

E. & N. To put a good face on the matter. To hide one's weakness.

E. E. P. A fair face may hide a foul heart.

P. A. কানীয়াৰ খোলা, ভকতৰ মালা।

T. H. कानीयार् खोला, भकतर् माला।

T. E. Kāniyār khòlā bhakatar mālā.

L. E. T. The frying pan to the opium-eater and the counting beads to a Bhakat.

E. & N. The dearest thing to a person. The opium-eater loves his frying pan the most. The devote too loves his counting beads the most.

E. E. P. Shirt and sleeve to each other.

P. A. কাতি মহীয়া কুকুৰ।

T. H. काति महीया कुकुर्।

T. E. Kāti mahıyā kukur.

L. E. T. A dog in the month of K'ati (Kartik).

E. & N. The month Kartik is the usual mating season of the dogs when they become jealous and peevish. Hence the comparison of bad temper.

E. E. P. A short-tempered man.

P. A. কাটা ঘাত কলা খাৰ।

T. H. काटा घात् कला खार्।

T. E. Katā ghāt kalā khār.

L. E. T. Alkali in a cut wound.

E. & N. Alkali salt irritates a sore or wound. The proverb means : injuring a man in affiication by harsh words or otherwise.

P. A. P. এৰে মৰে শোকে তাপে,
তাৰ উপৰি কুকুৰ জাপে।

E. S. P. १। अयमपरो गण्डस्योपरि स्फोटः।
२। एकस्य दुःखस्य न यावदन्तं द्वितीय
मेकं समुपस्थितं मे ॥

E. E. P. Adding insult to injury.

P. A. কাউৰীৰ বাঁহত কুলিৰ ডিম্বা।

T. H. काउरीर् बाँहत् कुलिर् डिमा।

T. E. Kaurir bāṇhat kulir dimā.

L. E. T. A cuckoo's egg in a crow's nest.

E. & N. A cuckoo lays eggs in a crow's nest to avoid the trouble of hatching and rearing up the younglings. Both the birds' eggs look alike as well as the younglings. The eyes of the cuckoo are red, so the youngling of the cuckoo would not open their eyes before they can fly. The crows get cheated this way having had to work for the cuckoos.

P. A. P. বাঘৰ ঘৰত ঘোং।

P. A. কাটিবৰ ছাগল কি শনি কি মঙ্গল।

T. H. काटिबर् छागल् कि शनि कि मङ्गल्।

T. E. Kātibar chāgal ki śani ki mangal.

L. E. T. Tuesday and Saturday are same to a goat which is going to be slaughtered.

E. & N. When we decide to do a thing it is useless to wait for good time. We should not be vacillating.

E. E. P. Take time by the forelock.

P. A. কালীপূজা ঘৰে ঘৰে
শালগ্ৰাম শুকাই মৰে।

T. H. कालीपूजा घरे घरे शालग्राम् शुकाइ मरे।

T. E. Kāli pujā ghare ghare
śālagrām śukāi mare.

L. E. T. In every house Kalipuja is performed, though the Sālagrām has to fast.

E. & N. The Goddess Kali is a symbol of terror and power, so she is worshipped by all. Sālagrām is the symbol of Vishnu (Love) so he is not feared. People are afraid of the strong and fearless of the harmless.

P. A. P. শক্তৰ ভক্ত নৰমৰ যম।

E. S. P. अकृतोपद्रवःकश्चिन्महानपि न पूज्यते।
अर्च्चयन्ति नराः नागं न तार्क्ष्यं न
गजादिकम् ॥

E. E. P. (i) Submissive to the strong and imperious to the weak. (ii) Every weak man has always his tyrant.

P. A. কাণৰ পোকা কাঢ়া।

T. H. काणर् पोका काढ़ा।

T. E. Kānar pòkā kāhrā.

L. E. T. He pests the ear.

E. & N. Taxing one's patience by talking nonsense.

E. E. P. (i) A pest. (ii). A prat.

P. A. কাউৰীলৈ সোণৰ কাঁড়।

T. H. काउरीके सोणर् कॉड़्।

T. E. Kāuuilai sônar kāṇr.

L. E. T. Golden arrow to kill a crow.

E. & N. Divising expensive means to achieve unworthy ends.

P. A. P. বেঙিৰ জলঙা মনে কুঠাৰৰ জলঙা নমনে।

E. S. P. अल्पस्य हेतोर्बहु हातुमिच्छन्।

E. E. P. (i) To break the butterfly under a wheel. (ii) Never throw a hen's egg at a sparrow.

P. A. কান্দিবৰ পৰ পেমাওঁতে (ফেঁকুৰা) যায়।

T. H. कान्दिबर् पर् पेमाओंते (फेंकुरा) याय्।

T. E. Kāndibar par pemāônte (phekurá) jāi.

L. E. T. The time for crying passed in sobbing.

E. & N. Wasting the opportune moment and repenting for it afterwards.

E. E. P. Blessings are not valued till they are gone.

P. A. কাঠে কাঠে পৰা।

T. H. काठे काठे परा।

T. E. Kāthe kāthe parā.

L. E. T. A piece of wood falling on another. (Wood for wood)

E. & N. To meet on equal footing.

E. S. P. योग्यं योग्येन योजयेत्।

E. E. P. Ability seeks ability.

P. A. কাকো পৰে, তালো সৰে।

T. H. काको परे, ताको सरे।

T. E. Kākô pare, tālô sare.

L. E. T. The crow sits and the palm fruit drops.

E. & N. The presence of the one is coincident with the happening of the other.

P. A. P. অতিথিও বন, চাউলো সিজিল।

E. S. P. काकतालीयवत्।

P. A. কাণ কটা ওলগণি।

T. H. काण कटा ओलगणि।

T. E. Kān katā ôlagani.

L. E. T. Payment for the cutting off of one's ear.

E. & N. Doubly punished. Eye for eye and tooth for tooth was the rule of the middle ages. The convict who had to lose an ear had to pay himself for cutting it away. Losing both ways.

E. E. P. (i) It is hard to suffer wrong and pay for it too. (ii) Doubly punished.

P. A. কাউৰীয়ে কাউৰীৰ মঙহ নাখায়।

T. H. काउरीये काउरीर् मङ्गह् नाखाय्।

T. E. Kāurie kāurir mangah nākhāi.

L. E. T. A crow will not eat the flesh of another crow.

E. & N. An offender will always support an offender; they will not go against each other.

E. S. P. स्वजातौ परमा प्रीतिः।

E. E. P. One crow does not peck out another's eye.

P. A. কাটা যি কাটা ৰেপা কিয় ?

T. H. काटा यि काटा रेपा किय ?

T. E. Kata ji kata repa kiya ?

L. E. T. Cut if you would but why painfully ?

E. & N. Why injure the afflicted ?

P. A. P. কটা ঘাত কণা খাব।

E. S. P. एकस्य दुःखस्य न यावदन्तं,
द्वितीयमेकं समुपस्थितं मे।

E. E. P. Do not injure the afflicted mind.

P. A. কাক কম কোনে পতিয়াব ?
যাকে কম সিয়ে বটিয়াব।

T. H. काक् कम् कोने पतियाब ?
याके कम् सिये बटियाब।

T. E. Kāk kam kóno patiāba ?
Jāko kam sie batiāba.

L. E. T. Whom shall I tell ? He whom I shall tell will vomit out.

E. & N. People generally do not like to understand or to share the joys and sorrows of others.

E. E. P. All truths are not to be told at all times.

P. A. কাৰ্য্যৰ বুজিয়া ভাও
ছাগৰো পখালে পাও।

T. H. कार्य्यर् बुजिया भाओ, छागरो पखाले पाओ।

T. E. Kārjyor bujiyā bhāó, chāgaró pakhāle paó.

L. E. T. Wash the goat's foot according to the need of the situation.

F. & N. The Hindus on certain occassion wash the legs of the cow considering it sacred, but never wash the legs of a goat. One has got to wash goats' legs to achieve particular purpose, as a means to an end. Hence, acting according to necessity.

P. A. P. যেতিয়া যি কথা কৰিবা লাব।
কানি কটা পেলাই যোগী হবা ভাব ॥

E. S. P. १। गणेशः स्तौति मार्जारं स्ववाहस्या-
भिशङ्कया।
२। महानपि प्रसङ्गेन नीचं सेवितु-
मिच्छति॥

E. E. P. Behave as Romans while at Rome.

P. A. কাণ কটা কুকুৰ।

T. H. काण् काटा कुकुर्।

T. E. Kān kātā kukur.

L. E. T. A dog with an ear cut off.

F. & N. A dog dreads its master who cuts its ear. People also dread their fellowmen as they suffer at their hands.

E. E. P. Implicit obedience.

P. A. কালৰ কুটিল গতি।

T. H. कालर् कुटिल् गति।

T. E. Kālar kutil gati.

L. E. T. The crooked way of the times.

E. & N. Times will not go straight with any one *i.e.*, no one has even times throughout life. One has got to taste the joys and sorrows of life.

E. S. P. कालस्य कुटिला गतिः।

E. & N. (i) Oh ! the times. Oh ! the manners. (ii) Nature is beyond all teachings.

P. A. কাছি গালৈ টানে।

T. H. काछि गाले टाने।

T. E. Kāchi gālai tāne.

L. E. T. The sickle is pulled towards the body.

E. & N. People look to their own interest first.

P. A. P. যুঁজৰ বেলিকা মহৰ শিং ঠাক (পোন)।

T. H. कामी स्वतां पश्यति।

E. E. P. Nothing is unfair in love and war.

A. কাচিৎ কাচিৎ ব্যভিচাৰী,
ছাগীৰ মুখে যথা দাড়ি।

T. H. काचित् काचित् व्यभिचारी,
छागीर् मुखे यथा दाढ़ि।

T. E. Kāchit kāchit byabhichāri,
Chāgir mukhe jathā dāhri.

L. E. T. Sometimes there are exceptions to general rules as we find beard in the face of a she-goat.

E. & N. There are exceptions to every rule.

E. E. P. There are exceptions to prove a rule.

P. A. কান্দিলেহে কল পায়।

T. H. कान्दिलेहे कल् पाय्।

T. E. Kāndilehe kal pāi.

L. E. T. It is crying that secures the banana.

E. & N. He who can not place his case properly goes unattended.

E. S. P. अर्थं विना धर्मं न लभ्यते।

E. E. P. Representation receives remedies.

P. A. কাণত খিলা, পিঠিত কুলা,
যি বোলা তাকে বোলা।

T. H. काणत् खिला, पिठित् कुला,
यि बोला ताके बोला।

T. E. Kānat khilā, pithit kulā,
ji bólā tāke bólā.

L. E. T. A plug in the ear, a winning fan on the back, say what you would.

E. & N. One who is thick-skinned would not mind any abuses. So he will pay a deaf ear to all good advices.

E. E. P. (i) Proof against beating or scolding. (ii) Give me a roast meat and beat me with the smite.

P. A. কাটিলেও তেজ নোলোৱা।

T. H. काटिलेओ तेज् नोलोवा।

T. E. Kātileó tej nólówā.

L. E. T. He will not bleed even if he is cut.

E. & N. A miser.

P. A. P. আঙুলিৰ মাজে পানী নসৰকা।

E. E. P. (i) A close-fisted man. (ii) Mobs and misers live in their graves.

P. A. কাণে কাণ মাৰি সাৰে।

T. H. काने काण् मारि सारे।

T. E. Kāne kān māri sāre.

L. E. T. Get saved by a narrow margin.

E. & N. Escape by a hair-breath.

E. E. P. A narrow escapo.

P. A. কাৰ দিন, কাৰ ৰাতি।

T. H. कार् दिन कार् राति।

T. E. Kar din kār rāti.

L. E. T. Whose day and whose night!

E. & N. One who is indifferent to his environment.

E. E. P. Who cares for the sun or the moon.

P. A. কাকো কেৱে নোবোলে ককা, আটাইৰে ডাড়ি চুলি পকা।

T. H. काको केवे नोबोले काका, आटाइरे डाड़ि चुलि पका।

T. E. Kākô kewe nôbôle kākā, Ātāire dhri culi pakā.

L. E. T. All of them have grey hair, none will call the other an elder brother.

E. & N. When everybody claims equality, there will be none to do the work.

P. A. P. আটাইৰে ডাড়ি চুলি পকা, কাকো কেৱে নোবোলে ককা।

E. E. P. I stout you stout who will carry the dirt out? If I am master and you are master who will drive the asses?

P. A. কাকো হৰি কৃপা কৰন্ত, কাকো নকৰন্ত।

T. H. काको हरि कृपा करन्त, काको नकरन्त।

T. E. Kākô hari kripā karanta, kākô nakaranta.

L. E. T. Hari (God) favours some, disfavours others.

E. & N. Favouritism.

P. A. P. কোনো কোনাৰ কোনো বোকোচাৰ।

E. S. P. यो यस्य हृद्यं वहि तस्य दूरः।

E. E. P. Fortune favours some and disfavour others.

P. A. কালে চুলি চুলে।

T. H. काले चुलि चुले।

T. E. Kāle chuli chule.

L. E. T. Kal has touched his hair.

E. & N. In the past people wore long hair and when one had got to be punished they were generally caught by the hair. Hence the analogy of touching the hair by *Kāl* (God of death) means that one is in approaching danger.

E. S. P. गृहीत इव केशेषु मृत्युना धर्ममाचरेत्।

E. E. P. (i) A danger over hanging. (ii) He is on the verge of ruin. (iii) Death is at his door.

P. A. কাইম্ দেখা কান্ নেদেখা।

T. H. কাইম্ দেখা কান্ নেদেখা।

T. E. Kāim dekhā, fān nedekhā.

L. E. T. He sees the *Kām* (a kind of blue bird) but does not see the trap.

E. & N. Kam is a bird of light blue color and red bills which live in the marshes. It is sometime caught by laying traps in which an unmindful man gets entangled who looks for the bird alone. Unmindful people land into trouble.

P. A. P. আগ ভৰি চাই পিছ ভৰি পেলাবা।

E. S. P. উপায়ং চিন্তয়েৎ প্রাজ্ঞঃ,
অপায়মপি চিন্তয়েৎ।

E. P. A bad dog never sees the wolf. Whoso considers the world well, must allow he has never seen a better.

P. A. কাঠহাঁহি হাঁহা।

T. H. কাঠ্হাঁহি হাঁহা।

T. E. Kāth hāṇhi hāṇhā.

L. E. T. Laughing a 'log' laugh.

E. & N. A piece of log has no softness. So when a man does not laugh heartily it is compared with a dry log. The Hyprorite's smile.

E. E. P. Laughing on the wrong side of one's mouth.

P. A. কাতিৰামৰ চকু গাঁতত গল।
কণা হবৰ আৰু বাকীয়ে ৰল !

T. H. কাতিৰামৰ্ চকু গাঁতত্ গল্,
কণা হবর্ আর বাকীয়ে রল্।

T. E. Kātirāmar chaku gātat gal,
Kanā habar āru bākiye ral.

L. E. T. Katiram's eyes have sunk, any question remains that he is blind ?

E. & N. From the signs and symptoms one can ascertain how a thing stands.

P. A. P. চাপৰি যোৰাকে কুজা বোলে।

E. E. P. (i) Not to advance is to go back. (ii) Clattering hoof means a nail gone.

P. A. কাটা যোৱা মুখ।

T. H. কাটা যোৱা মুখ্।

T. E. Kātā jówā mukh.

L. E. T. He got a cut for the mouth.

E. & N. A man who always uses abusive language to offend others.

P. A. P. বজাক ককাই নোবোলা।

E. S. P. রাজেতি কা গণনা মম।

E. E. P. A foul mouthed man.

P. A. কাৰ ঘৰৰ মাণিক,
কোণে খেদাই পানীক।
হাত বাওদি মাতি আন,
চুমা খাওঁ খানিক।

T. H. কার্ ঘরর্ মাণিক্, কোণে খেদাই পানীক্ !
হাত্ বাওদি মাতি আন্ চুমা খাওঁ খানিক্।

T. E. Kār gharar mānik, kóne khedāi pānik ; hāt bāó di māti ān chumā khāó khānik.

L. E. T. From whose house is this jewel (child), who sends him to fetch water? Call him to me by waving the hand and I will kiss him a little.

E. & N. People love even unknown children if they are beautiful.

P. A. P. কাৰ ঘৰৰ বাচা, কোনে কৰে লাচা পাছা।

E. E. P. (i) Kisses are the messengers of love. (ii) Kissing goes by favour.

P. A. কালো কাল বিষম কাল,
ছাগে চেলেকে বাঘৰ গাল।

T. H. काळो काल् बिषम् काल्,
छागे चेकेके बाघर् गाल्।

T. E. Kālô kāl bisham kal,
chāge cheleke bāghar gāl.

L. E. T. Oh! what a time, the goat licks the tiger's cheek!

E. & N. One should be on his guard when there are free mixing of unequals. This sort of things mean a design behind it.

P. A. P. ওপজি গোট ভাত গিলা।

E. S. P. अन्यस्मात् लब्धपदो नीचः प्रायेण
दुःसहो भवति।

E. E. P. (i) It is an ill sign to see a fox lick a lamb. (ii) It is time to fear when tyrants seem to kiss.

P. A. কিমান পানীৰ মাছ?

T. H. किमान् पानीर् माछ?

T. E. Kimān pānir māch?

L. E. T. Fish from what depth of water?

E. & N. Here depth is used contemptuously. Actually means a small fry, *i.e.* not to be taken notice of.

E. E. P. (i) Do not care a fig. (ii) not worth a straw.

P. A. কিঞ্চিৎ হওক বঞ্চিৎ নহওক।

T. H. किञ्चित् हओक् बञ्चित् नहओक्।

T. E. Kinchit haôk, banchit nahaôk.

L. E. T. Better give something than giving nothing.

E. & N. It is better to give something (anything you can spare) to the needy, than depriving him of everything. Half a loaf is better than no loaf.

E. E. P. Give the greedy dog a little bone.

P. A. কি গোসাঁই আকলী,
শৰাই ভৰি প্ৰসাদ দিওঁ
তেও নাযায় বুজনি!

T. H. कि गोसाँइ आकली,
षराइ भरि प्रसाद् दिओँ
तेओँ नायाय् बुजनि।

T. E. Ki gôsāi ākalee, sharai bharāi prasād diôn teôn nājāi bujani.

L. E. T. How discontented is the God, He is not satisfied even if the offerings are full to the brim of the *sarai* (a tray on stand)!

E. & N. There are people who are never content with what they have—even if it is plenty. (Refers to fastidious persons.)

B. E. P. (i) The beggar's bags have no bottom. (ii) Fortune gives to many too much, but to no one enough. (iii) Gifts are often losses.

P. A. কিনা তেলৰ তেলনি,
তেনেই মাথায় পেলনি।

T. H. किना तेलर् तेलनि,
तेनेइ नायाय पेलनि।

T. E. Kinā telar telani,
tenei nājāi pelani.

L. E. T. The gravy made by oil purchased is never wasted.

E. & N. A thing honestly earned never loses its regard.

P. A. P. কিনা হাঁহৰ ঠোটনৈকে মজহ।

E. E. P. Eating to the marrow. Make a crutch of your cross.

P. A. কুগ্ৰহে ধৰিলে ঠাকুৰো কুকুৰ।

T. H. कुग्रहे धरिले ठाकुरो कुकुर्।

T. E. Kugrahe dharile thākurô kukur.

L. E. T. When in distress, the respectable are also treated like dogs.

E. & N. A man in distress generally loses sympathy from all quarters.

P. A. P. যেতিয়া পৰিব কাল দশা,
পাতিৰ তিৰী ধুলিব পেন্সা।

E. S. P. प्रायः समुपपन्ने विपत्तिकाले।
धियोहि पुंसां मलिना भवन्ति॥

E. E. P. (i) Great minds also suffer for bad company. (ii) Every foot will tread on him who is in the mud.

P. A. কুৰুক্ষেত্ৰ কৰোৱা।

T. H. कुरुक्षेत्र करोवा।

T. E. Kurukshyetra karôwā.

L. E. T. Turn it into a kurukshettra.

E. & N. The analogy of the kurukshettra is often drawn to threaten one with ruin. The Kauravas were ruined in the battle of Kurukshettra.

E. E. P. To threaten with ruin.

P. A. কুকুৰ চিকণ গৃহস্থৰ যশ।

T. H. कुकुर् चिकन् गृहस्थर् यश्।

T. E. Kukur chikan grihasthar jaś.

L. E. T. The owner is praised if the dog is well kept.

E. & N. It is actually the work that earn good name and not the worker.

—A glossy dog indicates prosperity of the householder.

E. E. P. Work praises the artist.

P. A. কুকুৰ বুঢ়া হলে ফাকৰে ধৰে।
মানুহ বুঢ়া হলে প্ৰকৃতি লৰে।

T. H. कुकुर् बुढ़ा हके फाफरे धरे,
मानुह् बुढ़ा हके प्रकृति लरे।

T. E. Kukure buhrā hale phāphare dhare, mānuh buhrā hale prakriti lare.

L. E. T. Dogs get mange or scurf when they are old. Men get their nature changed in old age.

E. & N. As nature makes old dogs suffer from mange, so old age makes man unreasonable.

E. S. P. क्षीणाः जनाः निष्करुणा भवन्ति ।

E. E. P. (i) Old men are thrice children (ii) A man of sixteen is a child at sixty.

P. A. কুকুৰৰ ভুকনিত হাতী ফিৰি নাচায় ।

T. H. कुकुरर् भुकनित् हाती फिरि नाचाय् ।

T. E. Kukurar bhukanit hāti phiri nāchāi.

L. E. T. The elephant does not look back at the barking of dogs.

E. & N. Great thinkers do not care for public opinion. Great men do not take notice of the abuses of the weak.

E. E. P. Let the dogs bark, the caravan will pass on.

P. A. কুলাই পাছি নধৰা কথা ।

T. H. कुलाइ पाछि नधरा कथा ।

T. E. Kulai pāchi nadharā kathā.

L. E. T. The big basket and the winnoeing fan will not hold his words.

E. & N. Much more than what can be observed.

P. A. P. কালিৰ লৰাই পৰহিৰ গীত গায় ।

E. S. P. विद्वान् कुलीनो नकरोति गर्व्वम् ।

E. E. P. Bragging and blustering about.

P. A. কুকুৰক নিদিবা লাই,
চোতাল এৰি মজিয়াক যায় ।

T. H कुकुरक् निदिबा लाइ,
चोताक् एरि मजियाक् याय् ।

T. E. Kukurak nidibā lai,
chôtāl eri majiāk jāi.

L. E. T. Do not give indulgence to dogs, they will leave the yard and enter into the house floor.

E. & N. Do not favour the unworthy, for he will abuse your favour.

P. A. P. পোহনীয়া শালিকাই চকুত খোটে ।

E. S. P. नीचः श्लाघ्यं पदं प्राप्य स्वामिनं हन्तुमिच्छति ।

E. E. P. Give him an inch, he will take an ell.

P. A. কুকুৰৰ মুখত গৰুৰ হাড় ।

T. H. कुकुरर् मुखत् गरुर् हाड़् ।

T. E. Kukurar mukhāt garur hār.

L. E. T. A bone for the mouth of a dog.

E. & N. A bribe to keep silent. A dog is silenced from barking or chaising as soon as it gets a bone to chew. In the same way people could be won over by offering them something in which they are interested.

E. E. P. (i) He has an ox on his tongue. (ii) A bone to the dog.

P. A. কুহৰ আগে মদ খায়,
পেটো নভৰে, জাতিয়ো যায় ।

T. H. कुहर् आगे मद् खाय्, पेटो नभरे जातिओ याय् ।

T. E. Kuhar āge mad khāi, petô nabhare, jātiô jāi.

L. E. T. He drinks wine by the end of a kushgrass blade which does•

not fill his belly but kills his caste.

E. & N. A man is discarded by his follow men, even if he indulges in smaller sins, nor can he gain much of worldly things as he is after tit bits.

P. A. P. খুদ খাই জোক নষ্ট ।

E. E. P. Make good cheese if you make little.

P. A. কুকুৰৰ ঠেঙত জ্ঞান থোৱা ।

T. H. कुकुरर् ठेङत् ज्ञान् थोवा ।

T. E. Kukurar thengat jnān thôwā

L. E. T. To place knowledge at the foot of the dog.

E. & N. To act unwisely. An unscrupulous man.

E. E. P. The devil will not listen to scriptures.

P. A. কুকুৰৰ পেটত ঘিঁউ নসয় ।

T. H. कुकुरर् पेटत् घिँउ नसय् ।

T. E. Kukurar petat gheuṇ nasay.

L. E. T. A dog's stomach disagrees with ghee.

E. & N. Good things do not agree with the ill-fated.

E. S. P. आज्यं यथा मक्षिकयावगीर्णं ।

E. E. P. (i) No butter will stick to my bread. (ii) No good fortune ever comes my way.

P. A. কুকুৰৰ নেজ সেকিলেও পোন নহয় ।

T. H. कुकुरर् नेज् सेकिलेओ पोन् नहय् ।

T. E. Kukurar nej sekileô pôn nahai.

L. E. T. A dog's tail will not straighten even on fomentation.

E. & N. It is not easy to repair a damaged character.

E. S. P. यः स्वभावोहि यस्यस्यात् तस्यासौ दुरतिक्रमः ।
श्वा यदि क्रियते राजा सकिंनाश्नात्युपानहम् ॥

E. E. P. (i) Love that is forced does not last. (ii) Fanned fire and forced love never did well.

P. A. কুকুৰ ইচ্ছাই টাঙোন ।

T. H. कुकुर् इच्छाइ टाङोन् ।

T. E. Kukur ichhāi tāngôn.

L. E. T. Like dog like club.

E. & N. He who would not pay heed to good words must be severely dealt with.

P. A. P. বুজাক বুজাবা আকাৰে প্ৰকাৰে ;
অবুজাক বুজাবা ঢকা চাপৰে ।

E. S. P. १। दण्डेन गोगर्द्दभौ। २। मूर्खस्य काष्ठौषधिः ।

E. E. P. (i) Desperate ills must have desperate remedies. (i) A hard goad for a stubborn ass.

P. A. কেৰ্কেটুৱাৰ বাঁহৰ পাতেই ভেটি ।

T. H. केर्केटुवार् बाँहर् पातेइ भेटि ।

T. E. Kerketuwār bāṇhar pātei bheti.

L. E. T. Bamboo leaves are the present for a squirrel.

E. & N. A man is happy if he is content with his lot. The analogy is quite befitting. Squirrels are small creatures. They do not hanker after big things and get contented only if they get bamboo leaves to feast upon.

E. E. P. (i) A bate to a fish. (ii) Where content is, there is feast.

P. A. কেৰ্কেটুৱাই তামোল খায়,
নেউলক বান্ধি কোবায়।

T. H. केर्केटुवाइ तामोल् खाय् नेउलक्
बान्धि कोबाय्।

T. E. Kerketuwāi tāmól Khāi neulak bāndhi kóbāi.

L. E. T. The squirrel eats the areca nut, the mongoose is tied up and beaten.

E. & N. Sometimes one is wrongly punished for the fault of others.

P. A. P. এক ৰবাই ধান খায়,
এক ৰবাই হান যায়।

E. S. P. खलः करोति दुर्वृत्तं नूनं फलति साधुषु।

E. E. P. One doth the blame,
another bears the shame.

P. A. কেকোৰাই এৰিলেও কেকোৰী নেৰে।

T. H. केकोराइ एरिलेओ केकोरी नेरे।

T. E. Kekórai erileó Kekóri nere.

L. E. T. If the crab would leave it, his wife would not.

E. & N. Greedy people would not lift their hands from a thing easily. It is compared with the clamp of a crab which may tear away from its body though the clamp would not open from the thing it grasps.

P. A. P. মৰে বামুণ কাটে খৰি
তেওঁৰে নেবে দখিনাৰ কড়ি।

E. S. P. वपुः कुब्जीभूतं मनो मे निर्लज्जं तदपि
विषयेभ्यः स्पृहयति।

E. E. P. (i) A hard nut to crack. (ii) Nothing could cut the ice.

P. A. কেচা ভেটিত পকা ঘৰ।

T. H. केचा भेटित् पका घर्।

T. E. Kechā bhetit pakā ghar.

L. E. T. Building a pucca house on a weak foundation.

E. & N. One can not expect permenant result if the foundation be weak.

E. E. P. He builds on sand.

P. A. কেতুই পালে হেতু হেৰায়।

T. H. केतुइ पाले हेतु हराय्।

T. E. Ketui pāle hetu harāi.

L. E. T. One loses good sense if Ketu catches him.

E. & N. Ketu is supposed to be an evil star of the zodiac. When one is under the influence of Ketu he loses his reason and as a consequence undergoes sufferings.

P. A. P. কুগ্ৰহে ধৰিলে ঠাকুৰো কুকুৰ।

E. S. P. प्रायः समुपपन्ने विपत्तिकाले ।
धियोपि पुंसां मलिना भवन्ति ॥

E. E. P. Man must suffer under the influence of evil stars.

P. A. কেৰে মৰে, কেৰে হৰি হৰি কৰে

T. H. केवे मरे, केवे हरि हरि करे ।

T. E. Kewe mare, Kewe hari hari Kare.

L. E. T. Some die and others exclaim : Hari Hari !

E. & N. Lip sympathy.

P. A. P. যেকুৰী মৰে মূৰৰ বিষত,
ইন্দুৰে বোলে মোকে চোপে ।

E. E. P. It is better to do well than to say well.

P. A. কেচু খুচৰোঁতে সাপ ওলাল ।

T. H केचु खुचरौंते साप् ओलाल् ।

T. E. Kechu khuchôrônte sāp ôlāl.

L. E. T. A snake comes out while digging for worms.

E. & N. Do not neglect triffles, it may lead to dangerous situations.

E. E. P. You scratch a Greek and find a Tartar.

P. A. কেচুত শগুণ পৰে ।

T. H. केचुत् शगुण् परे ।

T. E. Kechut śagun pare.

L. E. T. A vulture fall on a worm.

E. & N. Vultures are carnivorous and big birds. They do not eat worms. Worms are eaten by smaller birds. It means—large-hearted people do not stoop low to meanness.

E. E. P. Stoɔping low to meanness.

P. A. কেৰেলাতকৈ গুটি দীঘল ।

T. H. केरेलात्कै गुटि दीघल् ।

T. E. Kerelātkai guti dighal.

L. E. T. The seeds are longer than the fruit itself !

E. & N. The seeds of any kind of fruit can not be longer than the fruit itself.

E. E. P. Short boughs long vintage.

P. A. কোনো কোলাৰ,
কোনো বোকোচাৰ ।

T. H. कोनो कोलार्, कोनो बोकोचार् ।

T. E. Kônô Kôlār, Kônô bôkôchār.

L. E. T. Some are of the lap and some are of the load on the back.

E. & N. Favouritism is expressed by the saying. He who is on the lap is much more comfortable than who he is tied on the back.

P. A. P. কোনোক দেখি ভাত বাঢ়ে,
কোনোক দেখি দুৱাৰ বান্ধে ।

E. S. P. यो यस्य हृदयं नहि तस्य दूरः ।

E. E. P. Near is my shirt, but nearer is my skin.

P. A. কোলাৰ এৰি পেটৰ আশা ।

T. H. कोलार् एरि पेटर् आशा ।

T. E. Kôlar eri petar āśā.

L. E. T. Deserting the one on the lap in the hope of the one in the womb.

E. & N. Do not leave the certain in the expectation of the uncertain.

P. A. P. দূৰৰ বৌ ৰবালী, ওচৰৰ পুঠি খলিহা।

E. S. P. বরম্ অদ্য কপোতঃ শ্বো ময়ূরঃ।

E. E. P. (i) Rather an egg today than a hen tomorrow. (ii) A bird in hand is worth two in the bush. (iii) Don't throw your old shoes till you have got new ones. (iii) Quit no certainty for hope.

P. A. কোমোৰা পচিলে খাব পাৰি
ঘিঁউ পচিলে খাব নোৱাৰি।

T. H. कोमोरा पचिले खाब पारि,
घिँउ पचिले खाब नोवारि।

T. E. Kómórā pachile khāba pāri,
Gheuṇ pachile khāba nówāri.

L. E. T. A rotten gourd could be eaten but rotten ghee (clarified butter) could not.

E. & N. Honest ignorance could be tolerated but dishonest intelligence could not.

E. E. P. There is a worth in honest ignorance.

P. A. কোক চালে মাছ খুজিব নালাগে।

T. H. कोक् चाले माछ् खुजिब नालागे।

T. E. Kók chāle māch khujiba nālāge.

L. E. T. One need not beg if he looks into (another's) fish basket.

E. & N. Looking into another's fish basket is an indication that he needs some fish. The meaning is—when a man is concerned with something, he is supposed to be in want of the same.

E. E. P. A word is enough to a wise man.

P. A. কোনো কোনো পাকত
থোৰাও সোমায় নাকত।
অথবা—হেন হেন পাকে
ঢেঁকী থোৰা সোমায় নাকে।

T. H. कोनो कोनो पाकत्
थोराओ सोमाय नाकत्।
अथवा—हेन् हेन् पाके
ढेंकी थोरा सोमाय नाके।

T. E. Kónó kónó pākat thórāó sómāi nākat. or Hen hen pake dhoṇki thórā sómāi nāke.

L. E. T. In some twistings the pestle of a rice-husking pedal enters through the nostril. or by such wriggles the pestle of a rice husking pedal passes through the nostril.

E. & N. The pestle of a rice husking pedal is too big to pass through the nostril. To thrust a pestle through the nostril is an impossible task. Such impossible things even become possible under exceptional circumstances.

P. A. P. বজাৰ দখিত কাটী যায়,
তিৰীৰ দখিত পত্না যায়।

P. A. কোনোক দেখি ভাত ৰান্ধে,
কোনোক দেখি দুৱাৰ বান্ধে।

T. H. कोनोक् देखि भात् रान्धे,
कोनोक् देखि दुवार् बान्धे।

T. E. Kônôk dekhi bhat rāndhe,
Kônôk dekhi duwār bāndhe.

L. E. T. They cook food at the sight of some and shut the door seeing others.

E. & N. Some people are pleasing while others are repulsive. This indicates favouritism too.

P. A. P. কাকো হৰি কৃপা কৰন্ত, কাকো নকৰন্ত।
কোনো কোলাৰ, কোনো বোকোচাৰ।

E. S. P. यो यस्य हृद्यं न हि तस्य दूरः।

E. E. P. Fortune favours some and disfavours others.

P. A. কৌৰৱৰ ভাত খায়,
পাণ্ডৱৰগুণ গায়।

T. H. कौरवर् भात् खाय्,
पाण्डवर् गुण् गाय्।

T. E. Kauravār bhat khāi,
Pāndavar gun gāi.

L. E. T. Eats Kourava's rice but praises Pandavas.

E. & N. Kauravas and Pandavas were deadly enemies. So it is bad of one who praises or sides with the enemy of his bread-giver (supporter). He who is ungrateful.

P. A. P. ৰামৰ খায়, ৰাৱণৰ গীত গায়।

E. E. P. Kindness is lost to an ungrateful man.

P. A. খঙত পেট কাটি শুকানিত ছমাহ।

T. H. खङत् पेट काटि सुकानित् छमाह्।

T. E. Khangat pet kāti śukānit chamāh.

L. E. T. Getting enraged he cuts his belly, but it takes six months to heal.

E. & N. Do not commit anything at the heat of the moment. It might take a long time to mend it, causing you sufference.

E. S. P. सहसा विदधीत न क्रियाम्।

E. E. P. Rage avails less than courage.

P. A. খাল খান্দি ঘৰীয়াল আনা।

T. H. खाल् खान्दि घरीयाल् आना।

T. E. Khāl khāndi Ghariyāl ānā.

L. E. T. To dig a canal and invite the crocodile.

E. & N. If you help the unworthy, he will try to do you harm instead.—Inviting danger by unjust charity.

P. A. P. কোৰে কাটি গ্ৰহনী চপোৱা।

E. E. P. Never hold a candle to the devil.

P. A. খাবি আহুৰ, খাবি শাহুৰ,
খাবি আতাৰ, খাবি কটাৰ।

T. H. खावि आहुर्, खावि शाहुर्,
खावि आतार्, खावि कटार्।

T. E. Khābi āhur, khābi śāhur,
khābi ātār, khābi katār,

L. E. T. Eat ahu (rice), eat from a mother-in-law, eat from a grand father, eat food cooked in an earthen pan.

E. & N. There are some of the sweet or pleasant things in the world. Ahu rice is sweet though coarse. Food cooked in an earthen pot are tasteful and health giving, a grandfather and a mother-in-law are sure to offer sweet things to a grandson and a son-in-law respectivoly.

P. A. খাই পাত ছিৰা।

T. H. खाइ पात् छिरा।

T. E. Khāi pāt chirā.

L. E. T. He tears the leaf on which he eats.

E. & N. Most ungrateful man.

E. S. P. कृतघ्ने नास्ति निष्कृतिः।

E. E. P. A carper will cavil at anything.

P. A. খানিক খাই ফুইতাক জীয়া।

T. H. खानिक् खाइ फुइताक् जीया।

T. E. Khānik khāi phuitak jiā.

L. E. T. Eating a little to live for sometime.

E. & N. If you do not get your full requirements, be content for the time being with whatever you have.

P. A. P. নোপোৱাৰ গোসাই চেং পোৱা যায়।

E. E. P. A living ass is better than a dead doctor.

P. A. খালৰ পানী বাঁহ পাতে শোহে।

T. H. खालर् पानी बाँह् पाते शोहे।

T. E. Khālor pāni bānh pāte śōhe.

L. F. T. Bamboo leaves suck the drain water.

E. & N. No one throws his good things into the ditch where dirty water accumulates. The bamboo leaves that drop into the ditch suck the dirty water. Likewise good attract good and evil attract evil.

P. A. P. ভালে পায় ভালক, জাবৰে পায় খালক।

E. E. P. Nothing is got without pains except dirt and long nails.

P. A. খাৰী গাইৰ লগত সোণ কপিলী বধ যায়।

T. H. खारी गाइर् लगत् सोण् कपिली बध् याय।

T. E. Khāri gāir lagat sōn 'kapili badh jāi.

L. E. T. A gold coloured cow is slain along with one who had lost her tail.

E. & N. Good peoplo are apt to lose their fair name if they keep bad company *i. e.* by mixing with undesirable men.

P. A. P. ১। সাঙোৰত ডিঙি ছিঙি।
২। উলুৰ লগত বগৰি পোৰে।

E. S. P. हियतेहि मतिस्तात हीनैःसह समागमात्।

E. E. P. Man must suffer for the company he keeps.

P. A খাই কাঁৰশলা ডালত উঠিল,
কাঠিচেলেকাৰ মৰণ মিলিল।

T H खाइ कारशला डालत् उठिल्,
काठिचेलेकार् मरण् मिलिल्।

T E Khāi kāishlā dātal uthil,
Kāthichelekār maran milil

L E T The snake bites and climbs the tree but death is meted out to the lizard

E & N One is sometimes punished for another's misdeeds

P A P ১। বৈণী মাছ খায়, বোঙ্গাৰ মৰণ।
২। কেৰ্কেটুৱাই তামোল খায়, সেউলক বান্ধি কিলায়।

E S P अन्यः करोति दुर्वृत्तं अन्यः फलति साधुकः।

E P P One doth the blame, another bears the shame

P. A খাই দাই বোন্দা আঁতৰ।

T H खाइ दाइ बोन्दा आतर्।

T F Khāi dāi bondā ātar

L E T After feasting the cat is gone

E & N We feed our cattle to get some service But the cat will get away as soon as it gets fed, without giving any service

P A P হাঁহে দি খায়, বিড়ি দি পলায়।

E S P आपत्सु दुर्लभाः सुहृत्समवायः।

E E P (i) Fools give feast and the wise men eat them. (ii) Feasting make no friendship

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P. A খাৰ খোৱা জিভা,
মুখত আহে কিবা।

T. H. खार् खोवा जिभा, मुखत् आहे किवा।

T E Khār khówā jibhā,
mukhat āhe kibā.

L. E T My tongue tastes of *khar* (a kind of alkali obtained from ashes), I do not know what I utter.

E. & N An expression of humble submission to apologize for what is said.

E E P Begging one's pardon.

P A খাৰত ফিৰিঙতি।

T H खारत् फिरिङति।

T E Kharat phiringati

L E T A spark in gun-powder

E & N A spark is enough to light great fire. A triffle is enough to cause great ruins

E E P Fire in gun powder.

P A খুচি ঘা কৰা।

T H खुचि घा करा।

T F Khuchi ghā karā

L E T Making a sore by pricking

F & N If you can not do a certain thing, do not undo it

E S P सहसा विपरीतं न क्रियात्।

E. E P. (i) Misfortune when asleep are not to be wakened. (ii) Never repeat old grievances (iii) Do not wake the sleeping dog (iiii) If you can't heal the wound don't tear it open. (iiiii) An old feud is easily renewed

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P. A. খুদ খাই পেট নষ্ট।

T. H. खुद् खाइ् पेट् नष्ट।

T. E. Khud kāi pet nasta,

L. E. T. Eating broken rice and spoilling the stomach.

E. & N. It is quality that matters, not the quantity.

P. A. P. কুহৰ আগে মদ খায় পেটো নষ্টৰে জাতিও যায়।

E. S. P. अल्पस्य हेतोः बहु हातुमिच्छन्।

E. E. P. Make good cheese if you make little.

P. A. খুদৰ বাৰা বানা।

T. H. खुदर् बारा बाना।

T. E. Khuder bārā bānā.

L. E. T. Processing of broken rice.

E. & N. Bara bana means the process of husking paddy to get rice. In this process one gets some broken rice too. Nobody would care to husk paddy to get broken rice only—if anybody does so, it is sheer meanness.

P. A. P. মাখিৰ মুৰৰ ঘিঁউ কাঢ়া।

E. S. P. मक्षि चुष।

E. E. P. To stoop low to any meanness.

P. A. খোৰা ঠেংহে খালত পৰে।

T. H. खोरा ठेंहे खालत् परे।

T. E. Khôrā thenghe khālat pare.

L. E. T. The lame leg only gets into a ditch.

E. & N. When one's luck take a bad turn, misfortune will come to him one after the other.

P. A. P. একে বামে ৰক্ষা নাই সুগ্ৰীব দোসৰ।

E. S. P. एकस्य दुःखस्य न यावदन्तं।
द्वितीयमेकं समुपस्थितं मे॥

E. E. P. Misfortune never comes alone, but in battallions.

P. A. খোৱা পাততে হাগা।

T. H. खोवा पातते हागा।

T. E. Khôwā pātate hāgā.

L. E. T. To commit nuisance on one's dinner dish.

E. & N. It is utter meanness to be ungrateful.

P. A. P. খাই পাত ছিৰা।

E. S. P. कृतघ्ने नास्ति निष्कृतिः।

E. E. P. It is a foul bird that dirties its own nest.

P. A. খোজে খাৰণি দিয়ে লোন,
এনে ওভতনিত থাকে কোন?

T. H. खोजे खारणि दिये लोन्,
एने ओभतनित् थाके कोन्?

T. E. Khôje khārani diye lôn,
ene ôbhatanit thāke kôn?

L. E. T. He asks for alkali, they give salt, who lives in such reverse circumstances?

E. & N. One can not be satisfied if he gets the unwanted things in response to his prayer.

P. A. P. ১। কওঁ মহাদেউ আনে ভাঙা লাউ।
২। আনিব কলোঁ বৈ খান,

আমি দিলে ধনুখান।
যাবি দিলোঁ হতাৰে,
পৰিল গৈ পতাৰে॥

E. E. P. (i) I talk of cheese and he of chalk. (ii) Giving a stone when asked for a bread.

P. A. গড়গঞা কটাৰীৰ ডাবে কাটে।

T. H. गढ़गाआँ कटारीर् डाबे काटे।

T. E. Garhgayāṇ katārir dābe kāte.

L. E. T. A Gargaon made knife cuts with its haft.

E. & N. Steel products of Gargaon were so famous that one would not doubt its efficiency. Its quality became proverbial to say that even the handle of a knife of Gorgaon could cut. Gargaon was the capital town of the Ahom kings of Assam.

P. A. P. চিনা বামুনৰ লগুণ নালাগে।

E. S. P. मुक्ता रत्नस्य शानाश्म घर्षनं नापयुज्यते।

E. E. P. (i) Beauty is a good letter of introduction. (ii) A fair maiden wear's no purse. (iii) fair flowers do not lay by the roadside. (iv) Old wine requires no bush.

P. A. গছত কঠাল ওঠত তেল,
তাক চাওঁতে বতৰ গেল।

T. H. गछत् कठाल् ओठत् तेल्,
ताक् चाओंते बतर् गेल्।

T. E. Gachāt kathāl òthat tel,
tāk chaòṇte batar gal.

L. E. T. The season passes away while waiting for the jack-fruit in the tree by smearing oil on the lips.

E. & N. There is a sticky juice in the jack-fruit which could be removed with mustard oil. The idea is—it is no good to oil ones lip to eat jack-fruit before the fruit is in hand. Do not count upon uncertain future.

P. A. P. ১। হৰ হুলি বুলিব বাপ
তেহে শুহিব মনৰ তাপ।
২। নাকাম হুলি বধি
বাপেৰ গৈছে কল কৰ
খোক পৰিলে খাবি।

E. E. P. (i) Counting one's chickens before they are hatched. (ii) Make me a prophet and I will make you rich.

P. A. গপত গঙাটোপ।

T. H. गपत् गङाटोप्।

T. E. Gapat gangātòp.

L. E. T. A globe fish in pride.

E. & N. The globe fish can inflate itself by drawing wind into its stomach and look round and big; but nobody eats it. Likewise vain people with the show of air are not respected as they are not useful to society. Puffed up with pride.

P. A. P. গপত গগন ফাটে, হাড়িৰ ভাত কুকুৰে চাটে।

E. E. P. A fool is wise in his own conceit.

P. A. গজেন্দ্ৰ গমন।
T. H. गजेन्द्र गमन्।
T. E. Gajendra gaman.
L. E. T. Walking like an elephant.
E. & N. Elephants walk in a dignified way. So his bearing has become proverbial for dignity.
E. S. P. "দ্বিজৰাজমুখী গজৰাজ গতি।
কীড়া গজপতি গমন বিলোকন॥"
—মাধবদেৱ।
E. E. P. (i) A dignified bearing. (ii) A leonine poise.

P. A. গৰু মৰে ঘুৰি, মানুহ মৰে ফুৰি।
T. H. गरु मरे घुरि, मानुह् मरे फुरि।
T. E. Garu mare ghuri, mānuh mare phuri.
L. E. T. Cows die by moving about, men die by walking.
E. & N. One can kill himself by continuous walking for long and plough cattle may get killed untimely by frequent turning in the field *i.e.* improper use. Overstraining hastens death.
E. E. P. He is not a bad driver who knows how to turn.

P. A. গছৰ আগ সমান দিন থাকা।
T. H. गछर् आग् समान् दिन् थाका।
T. E. Gachar āg samān din thākā.
L. E. T. He has got time as long as the tree's top.
E. & N. He has got a long time ahead of him. In other words, he is only a young man.
E. E. P. In the prime of youth.

P. A. গৰু চুৰ কৰি পাঘাত ধৰিব লাজ।
T. H. गरु चुर् करि पाघात् धरिब लाज्।
T. E. Garu chur kari pāghāt dhariba lāj.
L. E. T. He steals the cow but is ashamed of holding its tying rope.
E. & N. He is not ashmed to steal the cow ; but to pose as a gentleman he is ashamed of holding its tying rope.
E. E. P. (i) He that would have eggs must endure the cackling of the hens. (ii) A fault denied is twice committed.

P. A. গছ নোহোৱা ঠাইত এৰাই বিৰিখ।
T. H. गछ् नोहोवा ठाइत् एराइ बिरिख्।
T. E. Gach nôhôwā thāit erāi birikh.
L. E. T. Where there are no big trees, the castor plant becomes a tree.
E. & N. In absence of quality things, base things pass for good.
E. S. P. निरस्तपादपे देशे एरण्डोऽपि द्रुमायते।
E. E. P. Fools rush in where angels fear to tread.

P. A. গৰুৰ খোজত গা ধোৱা।
T. H. गरुर् खोजत् गा धोवा।
T. E. Garur khôjat gā dhôwā.
L. E. T. To bathe in the footstep of a cow.
E. & N. The footstep of a cow would hold only a few drops of water with which none can bathe. One who avoids a full bath.
E. E. P. Taking a French bath.

P. A. গপে সিদ্ধি, জপে সিদ্ধি।

T. H. गपे सिद्धि, जपे सिद्धि।

T. E. Gape siddhi, jape siddhi.

L. E. T. Achievements are through boldness or through constant work.

E. & N. Pride *i. e.* boldness and perseverence can bring one any thing he likes.

E. S. P. देवे मन्त्रे द्विजे तीर्थे दैवज्ञे भेषजे गुरौ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशी॥

E. E. P. Talk of an angel and you will see its wings.

P. A. গড়গাওঁ। পিছল বাট,
ডেকাও নিচিনি বুঢ়াও নিচিনি,
আটাইৰে একেটা ঠাট।

T. H. गड़गायाँ पिछल् बाट्, डेकाओ निचिनि
बुढ़ाओ निचिनि आटाइरे एकेटा ठाट्।

T. E. Gargoyā pichal bāt, dekaó nichini buhrāó nichini, ātāire eketā thāt.

L. E. T. The roads of Gorgaon are slippery, the young and the old could not be distinguished there for their uniform make-up.

E. & N. It is difficult to distinguish one from the other when they keep up uniformity.

P. A. P. বান্দৰৰ ডেকা বুঢ়াৰ চিন নাই।

P. A. গছত উঠা মৰে,
লগাহোৱাই ভৰে।

T. H. गछत् उठा मरे, लगाहोवाइ भरे।

T. E. Gachat uthā mare, lagāhówāi bhare.

L. E. T. He dies who climbs the tree and the damage is paid by the one who wanted the other to climb.

E. & N. The accused and the abetor are punished alike.

P. A. P. সাপেৰে ভিজি চিতে।

P. A. গৰুও মৰিল, পোকো সৰিল।

T. H. गरुओ मरिल्, पोको सरिल्।

T. E. Garuó maril, pókó saril.

L. E. T. Worms dropped when the cow died.

E. & N. There is no use getting a thing when the necessity is over.

E. E. P. After death the doctor came.

P. A. গৰখীয়াই এৰিব পালত,
গৃহস্থই এৰিব ক'ত?

T. H. गरखीयाइ एरिब पालत्।
गृहस्थइ एरिब कत्?

T. E. Garakhiyāi eriba pālat,
Grihasthai eriba kat?

L. E. T. The cowherd will leave it in the herd, where the owner will leave it?

E. & N. One can not afford to neglect his belongings though their caretaker can. A cowherd may not bring home one's cattle from the grazing-ground leaving it in the herd, but the ower of the cattle ill affords to

do it. Thus one might be careless about things that do not belong to him.

B. E. P. Beware of him who has nothing to lose.

P. A. গৰুৰ আগত বজায় টোকাৰী,
ঘাঁহ খায় কাণ জোকাৰি।

T. H. गरुर् आगत् बजाय् टोकारी,
घाँह् खाय् काण् जोकारी।

T. E. Garur āgat bajāi tókārı,
ghāṇh khāı kān jókārı.

L. E. T. Play a musical instrument before a cow and it will eat grass making movements of the ears.

E. & N. Good words would not appeal to the ignorant.

P. A. P. বান্দৰৰ গলত মুক্তাৰ মালা।

L. S. P. किं मिहमर्ख सत्युक्तराणां।

E. L. P. (i) The devil would not listen to scriptures. (ii) To cast pearls before a swine.

P. A. গজমূৰা হোৱা।

T. H. गजमुरा होवा।

T. E. Gajmurā hówā.

L. E. T. Becoming elephant headed.

E. & N. Dying without an heir. Might refer to the God 'Ganesha' who is elephant headed and a bachelor.

P. A. P. তেতিয় তিতা লাও গজা।

E. E. P. None to mourn one's death.

P. A. গছত তুলি গুৰিত কাটা।

T. H. गछत् तुलि गुरित् काटा।

T. E. Gachat tuli gurit kātā.

L. E. T. Sending one up a tree and cutting it in the stump.

E. & N. Sending out one to do a perilous job.

P. A. P. চোঁহ দি ভোঁহ উলিওৱা।

P. A. গছত গৰু উঠা।

T. H. गछत् गरु उठा।

T. E. Gachht garu uthā.

L. E. T. Talk of a cow that climbs up a tree.

E. & N. Talking of impossible things.

P. A. P. হোলোঙাৰে (হলাবাৰী) কাণ বিন্ধা।

E. S. P. असम्भवं हेममृगस्यजन्म।

E. E. P. No one can be bound to do what is impossible.

P. A. গছ এৰি পাতে ফুল।

T. H. गछ् एरि पाते फुल्।

T. L. Gach eri pāte phul.

L. E. T. Flowers come out from the leaves and not from the tree itself.

E. & N. The perfection of a plant lies in its fruition, but the flower or the fruit come out of the leaves and not from the main body of the tree. The main tree is supposed to be noble and the leaves its mean part. Hence a mean man may also be virtuous.

P. A. P. শুকাৰ পেটত মুক্তা।

E. E. P. Sometimes virtue lies in the mean.

P. A. গছকা দুবৰি, লুবৰী-থুবৰী।
T. H. गछका दुबरि लुबरी थुबरी।
T. E. *Gachakā dubari, lubari-thubari.*
L. E. T. Treaded grass can not have luxurious growth.
E. & N. People with handicaps can not thrive.
E. E. P. Grass grows not on the highway.

P. A. গলৰ ঘাত তৰে, আঠুৰ ঘাত মৰে।
T. H. गलर् घात् तरे, आठुर् घात् मरे।
T. E. Galar ghāt tare, āthur ghāt mare.
L. E. T. He is saved from a sore of the throat but dies from a sore of the knee.
E. & N. One who makes big things small and small things big.
E. S. P. नाकाले म्रियते जन्तुर्विद्धः शरशतैरपि।
कुशकण्टकविद्धोऽपि प्राप्तकालो
नजीवति ॥

P. A. গল কথা গুচিল।
T. H. गल् कथा गुचिल्।
T. E. Gal kathā guchil.
L. E. T. It's no use mourning over the past.
E. & N. It is useless to mourn over what has happened.
E. S. P. गतस्य शोचना नास्ति।
E. E. P. (i) Let bye gones be bye gones. (ii) Let the dead past bury its head. (iii) No crying over spilt milk.

P. A. গৰু পেলাই গা ধোৱা।
T. H. गरु पेलाइ गाधोवा।
T. E. *Garu pelāi gādhôwā.*
L. E. T. Taking a bath after throwing away the carcass of a cow.
E. & N. One who somehow gets rid of his burden.
E. E. P. (i) Leave it if you cannot mend it. (ii) 'All freight lighten said the skipper, as he threw his wife into the sea.

P. A. গাধা পিটি ঘোঁৰা কৰা।
T. H. गाधा पिटि घोंरा करा।
T. E. Gādhā piti ghôṇrā karā.
L. E. T. To beat an ass to make it a horse.
E. & N. No one can make a fool wise.
E. E. P. (i) You can't make a silk purse out of sow's ears. (ii) If an ass goes a-travelling he does not come home a horse.

P. A. গুটি লগা গছ সদা তলমূৰ।
T. H. गुटि लगा गछ् सदा तल् मूर।
T. E. Guti lagā gach sadā talmur.
L. E. T. A fruit-bearing tree is always bent-headed.
E. & N. As the branches of a fruit-bearing tree bend low with the weight of the fruits, so a great man always remains modest with the pressure of his good qualities.
E. S. P. नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो
जनाः।
शुष्क वृक्षश्च मूर्खश्च भज्यते न च नम्यते ॥

P. A. গাৱে সুখী, পেটে দুঃখী,
থাক ভেণ্ণা চাঙত উঠি।

T. H. गावे सुखी पेटे दुःखी,
थाक् भेन्ना चाङत् उठि।

T. E. Gāwe sukhi, pete duhkhi, thāk bhennā chāngat uthi.

L. E. T. The servant who always rides his 'chang' (a bamboo framework to make a bedstead) makes his body pleasing and the belly suffer.

E. & N. He who shuns his daily work lives in want.

P. A. P. যবত বহি পুছে বাৎ
তাৰ ঘৰে হা ভাত।—খনা

E. S. P. १। षड्दोषाः पुरुषेणे हे हातव्या भूति
मिच्छता।
२। निद्रातन्द्रा भयं क्रोध आलस्यं दीर्घ
सूत्रता॥

E. E. P. (i) Young a gambler, old a beggar (ii) A young man idle, an old man needy.

P. A. গজীয়া বান্ধ লাগা।

T. H. गजीया बान्ध् लागा।

T. E. Gājiā bāndh lāgā.

L. E. T. To entrap oneself.

E. & N. This is a peculiar situation. If one puts out his arms round a post and then joins them to receive eatables he can not move away from the post with the things in hand. (The sprouted gram or other leguminus eaten uncooked is called 'gāzi'.)

P. A. P. আপোন হতে পদ্ বন্দী।

E. E. P. *Caught in one's own trap.*

P. A. গাঁতৰ কেচু গাঁতত সোমাল।

T. H. गाँतर् केचु गाँतत् सोमाल्।

T. E. Gāṇtar kechu gāṇtat sȯmāl.

L. E. T. A worm of the hole has entered the hole.

E. & N. As we can not find out a worm after it has gone into its hole, so an opportunity once lost could not be found any more.

E. E. P. (i) Opportunity comes but once. (ii) There is no turning backward.

P. A. গা চোৱা মানুহ।

T. H. गा चोवा मानुह्।

T. E. Gā chȯwā mānuh.

L. E. T. A man looking to his body.

E. & N. A lazy man. One who fears work or avoids hardship.

E. E. P. A sloth.

P. A. গাত গোসাঁই নোহোৱা।

T. H. गात् गोसाँइ नोहोवा।

T. E. Gāt gȯsāiṇ nȯhȯwā.

L. E. D. Not having god in his body.

E. & N. The idea is – he has lost his god *i.e.* all his intelligence in him getting beset with difficulties. Getting confused, knowing not what to do. He is in confusion.

P. A. গাখীৰতে ম'হৰ খুঁটি।

T. H. गाखीरतें महर् खुटि।

T. E. Gākhirate mahar khuti.

L. E. T. To have a buffalo ranch in the milk.

E. & N. Buffaloes yield thick and tasty milk. They need not live in the milk. It is an expression of having best of things or being at a very advantageous position.

L. E. T. He has eaten the best first.

P. A. গাৰ কাপোৰ, পেটৰ ভাত নথকা।

T. H. गार् कापोर्, पेटर् भात् नथका।,

T. E. Gār kāpór, petar bhāt nathakā.

L. E. T. One who has no cloth for the body and rice for the belly.

E. & N. A destitute.

E. S. P. भक्तं न वस्त्रं न च वारिपात्रं।

E. E. P. A man without a hearth and a home.

P. A. গাখীৰৰ সোৱাদ ঘোলেৰে পলুৱায়।

T. H. गाखीरर् सोवाद् घोलेरे पलुवाय।

T. E. Gākhirar sówād ghólere paluwāi.

L. E. T. He satisfies the taste of milk with skimmed-milk.

E. & N. One is content with lesser things when he can not get the good things.

P. A. গাৰ কঁঠাই ভালুক।

T. H. गार् कँठाइ भालुक्।

T. E. Gār kanthāi bhāluk.

L. E. T. The wrapper of one's body becomes a bear.

E. & N. It refers to one's ill humours. We use a wrapper for comfort but in bad times it tortures us like a bear instead.

P. A. P. হাতৰ লাঠিৰে সাপ।

P. A. গাৰ নোমেই শত্ৰু।

T. H. गार् नोमेइ शत्रु।

T. E. Gār nómei śatru.

L. E. T. The hairs of the body are enemies.

E. & N. Our senses or our near and dear ones can do us the greatest harm.

P. A. P. আপুনি আপোনাৰ শত্ৰু।

E. S. P. आत्मैव रिपुरात्मनः।

E. E. P. Man is his own enemy.

P. A. গাত নাই বল, নাও সোমায় জাপৰ তল

T. H. गात् नाइ बल्, नाओ सोमाय् झापर् तल्।

T. E. Gāt nāi bal, nāó sómāi jāpar tal.

L. E. T. He who has no strength speaks of putting the boat inside its cover.

E. & N. He who talks big mean's little work.

P. A. P. কৰিব নোৱাৰাৰ বৰ কথা
খাব নোৱাৰাৰ বৰ হাঁঠা।

E. S. P. निःसारस्य पदार्थस्य प्रायेणाडम्बरो महान् ।
न च वर्णं ध्वनिस्तादृग् यादृक् कांस्ये प्रजायते ।

E. E. P. An idler's tongue is never idle.

P. A. গাৰ মঙহ কাউৰ শগুণক বিলোৱা।

T. H. गार् मङ्गह् काउर् शगुणक् बिलोवा ।

T. E. Gār mangah kāur śagunak bilôwā.

L. E. T. To distribute one's flesh to crows and vultures.

P. & N. It means—to teach one a *good* lesson.

E. F. P. To feed fat the ancient grudge.

P. A. গাই গোৱালে মিল হলে এক আঠু পানীতো দুব পাৰি।

T. H. गाइ गोवाले मिल् हले एक् आठु पानीतो दुब पारि ।

T. E. Gāi gôwāle mil halo ek āthu panitô duba pāri.

L. E. T. If the cow and the milkman agree the cow can be milched in kneedeep water.

E. & N. It is easy to achieve a thing, if the concerned parties agree.

E. S. P. यो यस्य हृद्यः नहि तस्य दूरः ।

E. E. P. A willing burden is no burden.

P. A. গাটো যায়, ছাঁটো নাযায়।

T. H. गाटो याय, छाँटो नायाय् ।

T. E. Gātô jāi chāṇtô nājāi.

L. E. T. His body moves but his shadow would not.

E. & N. One who would say that he can carry the load of his body but is unable to bear the burden of the shadow. One who is unwilling to help others by a pretext.

P. A. গাখীৰ খুৱাই সাপ পোহা।

T. H. गाखीर् खुवाइ साप् पोहा ।

T. E. Gākhir khuwāi sāp pôhā.

L. E. T. To rear a snake on milk

E & N. The snake will grow poisonous and cruel even if you feed it on milk.

E. S. P. "पयः पानं भुजङ्गानां केवलं विषवर्द्धनम् ॥"

E. E. P. To cherish a serpent in one's bosom.

P A. গাত নাই ছাল বাকলি, মদ খাই তিন টেকেলী।

T. H गात् नाइ छाल् बाकलि, मद् खाइ तिन् टेकेली ।

T. E. Gāt nāi chāl bākali, mod khāi tin tekeli.

E. & N. He has got no skin to cover his body, but he drinks three potfulls of liquor.

E. & N. One who is extravagant. He who spends more than he earns.

E. S. P. सम्पूर्णकुम्भो न करोति शब्द मर्द्धीघटो घोर मुपैति शब्दम् ।

E. E. P. He lives beyond means.

P. A. গাখীৰত গোবৰ ছিটা।

T. H. गाखीरत् गोबर् छिटा।

T. E. Gākhirat gȯbar chitā.

L. E. T. A pinch of dung in the milk.

E. & N. Heaps of good things could be spoiled by a negligible quantity of undesirable thing.

E. E. P. (i) A little gall spoils a great deal of honey. (ii) Beware of vinegar in sweet wine. (iii) One sickly sheep infects the whole flock. (iiii) An ounce of vanity spoils a hundredweight of merit.

P. A. গিৰি নোহোৱা গৰু
ঢাকনি নোহোৱা চৰু।

T. H. गिरि नोहोवा गरु, ढाकनि नोहोवा चरु।

T. E. Giri nȯhȯwā garu, dhākani nȯhȯwā charu.

L. E. T. A cow without an owner and a pan without a cover.

E. & N. A cow without an owner is uncared for; nor can you cook good food in a pan without a cover.

E. S. P. अकर्णधारा जलधौ प्लावतयेवहि नौका।

E. E. P. (i) Unattended business never succeeds. (ii) Unattended business ends in a failure.

P. A. গিয়াতিৰ ল'ৰা গছত উঠিল,
আম নহলে ভোজেই মিলিল।

T. H. गियातिर् लरा गछत् उठिल्,
आम् नहले भोजेइ मिलिल्

T. E. Giātir larā gachat uthil,
ām nahale bhojei milil.

L. E. T. The neighbour's son has climbed the tree. We shall either get mangoes or a feast.

E. & N. One of the two things are sure when a neighbour's son climbs the fruit tree. It he can climb successfully people will get fruit to eat. If he falls and dies they will get a feast (Bhȯj)

E. S. P. का कस्य परिवेदना ?

E. E. P. Who cares for the nighbour's son ?

P. A. গিৰীহঁত মৰে খৰলি খায়,
চোৰে নিয়ে লফাই দায়।

T. H. गिरीहँत् मरे खरलि खाय्,
चोरे निये लफा दाय्।

T. E. Girihaṇt mare kharali khāi,
chȯre nie laphā dāi.

L. E. T. The owners eat the humble pie and the thief harvests the *lapha* greens.

E. & N. One enjoys upon another's hard work.

P. A. P. হাপাই আনে তিৰী, বোম্বা ওপৰতে গিৰী।

E. S. P. अन्ये वहन्ति तृणं।
अन्ये भुञ्जते॥

E. E. P. Asses bring the oats and the horses eat them.

P. A. গীত আহিলে সুৰ নাহে।

T. H. गीत् आहिले सुर नाहे।

T. E. Geet āhile sur nāhe.

L. E. T. If the tune comes the song will not.

E. & N. It refers to people who do not know a work perfectly but knows it partially.

E. E. P. He has not the tune but the song.

P. A. গুণত ধৰোঁতে বুজি,
দাদা যিমান ধনুৰ্দ্ধৰ।

T. H. गुणत् धरोंते बुजि,
दादा जिमान् धनुर्द्धर्।

T. E. Gunat dharȯṇte buji, dādā jimān dhanurddhar.

L. E. T. What sort of a bowman is our brother is known as soon as he touches the bow-string.

E. & N. An expert could be known as soon as he starts handling a thing.

E. S. P. आपत्सु मित्रं जानीयात् ;
युद्धे शूरमृणे शुचिम्।
भार्य्यां क्षीणेषु वित्तेषु ;
व्यसनेषु च बान्धवान्॥

E. E. P. (i) Beginning shows the end.
(ii) Morning shows the day.

P. A. গুৰিত কাটি আগত পানী ঢালা।

T. H. गुरित् काटि आगत् पानी ढाला।

T. E. Gurit kāti āgat pāni dhālā.

L. E. T. To cut (a tree) at the stem and sprinkle water over the top.

E. & N. To harm a man vitally and then trying to assist him is useless.

E. E. P. (i) To break a man's head and then give him plaster.
(ii) To hang a man first and then try him.

P. A. গোৰমাৰি গঙ্গাত পেলোৱা।

T. H. गोर्मारि गङ्गात् पेलोवा।

E. E. P. Gȯrmāri Gangāt pelȯwā.

T. E. To kick one to the Gangā.

E. & N. People are sometimes placed in better position when others try to injure them. One may kick another to throw him into the Gangā. But the man who is thrown, gets a dip in the holy waters.

P. A. P. শাওৱে বৰ হোৱা।
২। বোলে বাগে, হয় কপালৰ ভাগে।

E. E. P. To turn from grave to gay.

P. A. গো-বধীয়াৰ গঙ্গা স্নান,
গৰু মাৰি জোতা দান।

T. H. गो-बधीयार् गङ्गा स्नान्,
गरु मारि जोता दान्।

T. E. Gȯ-bodhiār Gangā snān,
Garu māri jȯtā dān.

L. E. T. The cow slaughterer's bath in the Ganga! Presenting shoes after killing a cow.

E. & N. A habitual cow slaughterer can not wash away his sin of cow killing by taking a dip in the holy waters of the Ganga. Neither can one acquire virtue by killing a cow to present a pair of shoes. In a nutshell—one can not earn good name by being tyrant to one in order to help another.

E. S. P. तस्करस्य कुतो धर्मः
दुर्जनस्य कुतः क्षमा।
वेश्यानाञ्च कुतः स्नेहः
कुतः सत्यञ्च कामिनाम्॥

E. E. P. (i) To rob Peter and pay Paul. (ii) To keep new friends do not break with the old. (iii) To steal a pig, and give away the feet for God's sake.

P. A. গো-পো-লো চিনিব নোৱাৰি।

T. H. गो-पो-लो चिनिब नोवारि।

T. E. Gô-pô-lô chiniba nôāri

L. E. T. None can forecast the future utility of a son, a cow and a piece of iron.

E. & N. One never knows how a piece of iron would be used in the future. It might be used to make a mean implement or a useful article. So a young son may grow up into a gentleman or a knave. Thus a calf might grow up into a useful or a useless animal.

E. S. P. स्त्रीयाश्चरित्रं पुरुषस्य भाग्यं।
देवो न जानाति कुतो मनुष्याः॥

E. E. P. Forecasting the future is foredoomed to failure.

P. A. গোজে গছ হয়।

T. H. गोजे गछ् हय्।

T. E. Gôje gach hai.

L. E. T. The hedge stick grows into a tree (a branch put in a hedge grows into a tree).

E. & N. Sometimes we make pegs from fresh branches of a tree to demarcate a spot. Often shoots come out from the pegs and they grow up into trees. Likewise there are occassions when insignificant people catch hold of opportunities and become powerful people.

P. A. P. উৰি আহি জুৰি পৰে।

E. E. P. From pillar to post.

P. A. গোহালিৰ আপদ দূৰ হ।

T. H गोहालिर् आपद् दूर् ह।

T. E. Gôhālir āpad dur ha.

L. E. T. Get away you wretch of the cowshed.

E. & N. An unwanted guest is always unwelcome ; he is considered unfit even to be in the cow-shed.

E. E. P. An unwanted aquaintance.

P. A. গোন্ধহীন ফুলৰ আদৰ নাই।

T. H. गोन्धहीन् फुलर् आदर् नाइ।

T. E. Gôndhhin phular ādar nāi.

L. E. T. Scentless flowers are not admired.

E. & N. Foppish people or showy people are not respected.

E. S. P. गुणहीनाः नशोभन्ते, निर्गन्धाइव
किंशुकाः।

E. E. P. Beauty without virtue is a rose without scent.

T. E. গোবৰে পানীয়ে পান ;
নিকাই বিধাই ধান।

T. H. गोबरे पानीये पान्,
निकाय् बिधाइ धान्।

T. E. Gôbare pānye pān,
nikāi bidhāi dhān.

L. E. T. Betel leaves thrive in cow-dung and wator ; paddy thrives by being weeded.

E. & N. A good harvest could be reaped by taking care of the field.

E. E. P. Keep a shop and it will keep you.

P. A. ঘৰমুৱা ঘোঁৰা, বনমুৱা বৰা।

T. H. घर्मुवा घोरा, बनमुवा बरा।

T. E. Gharmuwā ghôrā, banmuwā barā.

L. E. T. A homeward-bound horse and jungle-bound boar.

E. & N. A willing worker needs no poking.

P. A. P. বাধৰ ছলি বনক দিঠি।

E. E. P. Do not spur a willing horse.

P. A. ঘৰৰ খাই বনৰ ম'হ খেদা।

T. H. घरर् खाइ बनर् मह खेदा।

T. E. Ghara khāi banar mah khedā.

L. E. T. To eat of the house and turn away buffaloes in the forest.

E. & N. If one busys himself in driving away wild buffaloes it would not pay him anything. It means playing a losing game.

E. E. P. Playing a losing game.

P. A. ঘনচিৰিকা এ ধান নাখাবি,
ধান পকিলে চিৰা দিম
ডালত বহি খাবি।

T. H. घन्चिरिका ए धान् नाखाबि,
धान् पाकिले चिरा दिम्
डालत् बहि खाबि।

T. E. Ghanchirikā eh dhān nākhābi, dhān pakile chirā dim dālat bahi khābi.

L. E. T. Sparrows ! Don't eat the paddy, you will get cornflakes to eat sitting upon the branches (of a tree).

E. & N. We make promises in our difficulties to overcome them, but forget all about them as soon as we are out of the difficulties.

E. E. P. Vow made in storm are forgotton in calm.

P. A. ঘৰ শত্ৰুৰে ৰাৱণ বধ।

T. H. घर् शत्रुरे रावण् बध्।

T. E. Ghar Śature Rābana badh.

L. E. T. Rābana was killed by an enemy in the family.

E. & N. It is one's own men who know the weak spots, so it is easier for one's own people to do the utmost injury. Rabana the demon king of Lankā was ruined when his brother Bivishana went over to Rama.

E. E. P. Never let anyone see the bottom of your purse or mind.

P. A. ঘনকৈ খুটিলে শিঙৰাও মাছ।
T. H. घनकै खुटिले सिङराओ माछ।
T. E. Ghankāi khutiāle Śhingarāó māch.
L. E. T. If it bites frequently then even the small *singara* is enough of fish.
E. & N. Repeated small earnings are as good as one big income.
E. E. P. (i) Every little makes a mickle. (ii) Little and often fill the purse. (iii) Moderate reaches will carry you.

P. A. ঘনমূৰী আহু, তলমূৰী শাহু।
T. H. घन्मूरी आहु, तल्मूरी शाहु।
T. E. Ghanmuri Āhu, talmuri Śāhu.
L. E. T. Closely grown Āhu, a bent headed mother-in-law.
E. & N. Closely grown Āhu paddy yields a good crop, and a mother-in-law with a bent head, *i. e.*, with humility is more respected.
E. E. P. Good breeding commands respect.

P. A. ঘঁহি থাকিলে শিলো ক্ষয় যায়।
T. H. घँहि थाकिले सिलो क्षय् याय्।
T. E. Ghaṇhi thākile Śilókshyai jāi.
L. E. T. Frequent rubbing reduces a stone.
E. & N. Success is achieved through repeated attempts though met with failures.
E. S. P. जलबिन्दु निपातेन क्रमशः पूर्य्यते घटः।
E. E. P. (i) Failures are the pillars of success. *(ii)* Constant dropping wears out stone.

P. A. ঘৰ পোৰা জুইত জোৰৰ পোহৰ।
T. H. घर् पोरा जुइत् जोरर् पोहर्।
T. E. Ghar pórā juit jórar póhar.
L. E. T. The light of a torch before a fire burning a house.
E. & N. Small wits are unnecessary in presence of the mighty minds.
E. S. P. वृथा दीपो दिवापि च।
E. E. P. A lamp in a broad daylight.

P. A. ঘৰ ছোৱাই দিওঁতাই খেৰো নদলিয়ায়।
T. H. घर् छोवाइ दिओंताइ खेरो नदलियाय्।
T. E. Ghar chówai dióṇtāi kheró nadaliyāi.
L. E. T. He promised to thatch the house but does not even throw a bundle of thatching grass.
E. & N. Making false promises.
E. E. P. Much talk less work.

P. A. ঘাত মৰেনে মিৰমিৰিত মৰে।
T. H. घात् मरे ने मिरमिरित् मरे।
T. E. Ghāt mare ne mirmirit mare.
L. E. T. Men die not from a sore but from its pain.
E. & N. A sore itself is not unbearable but the agonizing pain is really unbearable. Likewise an unpleasant truth irritates a man.

E. E. P. Thistle and thorn prick sore, *but evil tongue prick more.* It is the truth that irritates a man.

P. A. ঘুনে খোৱা খুটা।

T. H. घुने खोवा खुटा ।

T. E. Ghuna khȯwā khutā.

L. E. T. A post eaten into by a carveel.

E. & N. As we can not depend upon a post eaten up by carveel, so we can not depend upon a man whose morals are eaten up by vices.

E. E. P. A falling wall.

P. A. ঘৈণীয়ে মাছ খায়, বোন্দাৰ মৰণ।

T. H. घैनीये माछ् खाय्, बोन्दार् मरण् ।

T. E. Ghainiye māch kāi, bȯndār maran.

L. E. T. The wife eats the fish, the cat is punished.

E. & N. Often our near and dear ones do the wrong and somebody else is scorned for that.

P. A. P. এক বৰাই ধান খায়,
এক বৰাই হান খায়।

E. E. P. One doth the scathe
another bears the scorn.

P. A. ঘৈণীহে ঘৰ।

T. H. घैनीहे घर् ।

T. E. Ghainihe ghar.

L. E. T. The wife is the house.

E. & N. In the absence of the wife mismanagement prevails in it. Men can earn money, only the women can save it.

E. S. P. न गृहं गृहमुच्यते, गृहिणी गृहमुच्यते ।

E. E. P. (i) House-keeping without a wife is a lantern without a light. (ii) The wife is the key of the house.

P. A. ঘৈণীয়ে ভাঙিলে কাঁহি, পেলালে
খলখলাই হাঁহি,
বান্দীয়ে ভাঙিলে কতৰা,
গড়গাওঁ পালেগৈ বতৰা।

T. H. घैणीये भाङ्गिले काँहि,
पेलाले खलखलाइ हाँहि,
बान्दीये भाङ्गिले कतरा,
गड़गाओं पालेगै बतरा ।

T. E. Ghanye bhāngile kaṇih, pelāle khalkhalai hāṅhi, bāndye bhāngile katarā, Gargaȯṇ pālegai batarā.

L. E. T. The wife broke a metal dish and he laughed, the maid broke the earthen pot and the complaint reached Gorgaȯṇ (capital of Assam. "

E. & N. We seldom find fault with our dear ones even if the injury is grievious, but we condemn those for trifles whom we do not love.

E. S. P. दोषोपि गुणतां याति, प्रभोर्भवतिचेत्
कृपा ।
अङ्गहीनोपि सूर्य्येन सारथ्ये
योज्यतेऽरुणः ॥

E. E. P. Faults are thick, where love is thin.

P. A. চৰণেহে জানে মৰণৰ ঠাই।
যতে মৰণ ততে যায়।

T. H. चरणेहे जाने मरणर् ठाइ,
यते मरण् तते याय्।

T. E. Charanehe jāne maranar thāi.
jāte maran tāte jāi.

L. E. T. The feet alone know the place of death and they carry one to the place of death.

E. & N. Sometimes we find that people die out of their home in far away places. Normally it should not have been so. It means that none can alter his destiny.

E. E. P. A man can not alter his destiny.

P. A. চকু মুদি আধাৰ খোৱা।

T. H. चकु मुदि आधार् खोवा।

T. E. Chaku mudi adhār khôwā.

E. E. P. He eats food with eyes shut.

E. & N. Cunning, sly. One feigns not to see things about him, being fully aware of them.

P. A. P. ডুব মাৰি পানী খোৱা।

E. E. P. He would *feign fly*, but want wings.

P. A. চকুত তেল দি কান্দা।

T. H. चकुत् तेल् दि कान्दा।

T. E. Chakut tel di kāndā.

E. E. P. Oiling the eyes to weep.

E. & N. If you oil your eyes tears come out of them as if you are weeping. So it refers to a man who does not feel for others, yet feign to shed tears in sympathy for others.

E. E. P. Shedding crocodile tears.

P. A. চৰ পৰা নদী।

T. H. चर् परा नदी।

T. E. Char parā nadi.

E. E. P. A river full of sand banks.

I. & N. When a river loses its strength *i. e.*, its current become weak to carry away the sand and the earth from its stream it becomes full of sand beaches and the boat-man would not care it. Likewise a man who loses his earthly powers or thinking-power is neglected.

E. E. P. A dried up river.

P. A. চপনীয়া চপাবৰ গুণ,
টপটপনী শুন।

T. H. चपनीया चपावर् गुण्, टप्टपनि शुन्।

T. E. Chapanyia chapābar gun, tap-tapani Śhun.

L. E. T. You sheltered him ; now hear his impertinent words.

E. & N. He who is sheltered will abuse you.

E. S. P. अज्ञात कुलशीलस्य वासो देयो
नकस्यचित्।

E. E. P. Breed up a crow and he will pick out your eyes.

P. A. চকুৰে দেখি নাকত আঙুলি ভৰোৱা।

T. H. चकुरे देखि नाकत् आङुलि भरोवा।

T. E. Chakure dekhi nākat ānguli bharówā.

L. E. T. Seeing with eyes one thrusts his finger into the nostril.

E. & N. An absent-minded person is never conscious of his own actions.

E. E. P. The eyes see nothing if the mind is distracted.

P. A. চবুৰে মেওৱা ফলে।

T. H. चबुरे मेओवा फले।

T. E. Chabure meówā phale.

L. E. T. Fruits come out slowly.

E. & N. Patience brings all things to fruition.

E. S. P. शनैः पन्थाः शनैः पन्थाः शनैः, पर्व्वतलङ्घनम्।

E. E. P. Everything comes to the man in time who knows how to wait.

P. A. চন্দ্ৰতো কলঙ্ক আছে।

T. H. चन्द्रतो कलङ्क आछे।

T. E. Chandratò kalanka āche.

L. E. T. There is a black spot even in the moon.

E. & N. Though the moon is a very bright object, yet there is a black spot. We praise the light of the moon ignoring its black spot. Likewise, human frailties or shortcomings are neglected if one has outstanding good qualities.

E. S. P. एकोहि दोषो गुणसन्निपाते निमज्जतीन्दोः किरणेष्विवाङ्कः।

E. E. P. There is a spot even in the moon.

P. A. চৰাইটো হৈও ধানটো খোটা নাই।

T. H. चराइटो हैओ धान्टो खोटा नाइ।

T. E. Charāitò haiò dhāntò khòtā nāi.

L. E. T. I never pecked a corn even by turning into a bird.

E. & N. It means that I have not done him the slightest harm. The small birds generally feed themselves on the corns while they are spread in the yard for drying. Hence the reference.

P. A. চকুৰ আঁতৰ, মনৰ আঁতৰ।

T. H. चकुर् आँतर्, मनर् आँतर्।

T. E. Chakur aṇtar, manar āṇtar.

L. E. T. Away from the eyes, away from the mind.

E. & N. We forget our friends and relations if they live far away from us.

P. A. P. পিচ দিলে পৰ্ব্বতটো পিঠি।

E. S. P. दूरस्थोऽपि समीपस्थो यो वै मनसि वर्तते, यो वै चित्तेन दूरस्थः समीपस्थोऽपि दूरतः।

E. E. P. Out of sight, out of mind.

P. A. চৰুত বহাবৰ চাউল নোহোৱা ।

T. H. चरुत् बहाबर् चाउल् नोहोवा ।

T. E. Charut bahābar chāul nôhôwā.

L. E T. One who has no rice to put in the cooking pot.

E. & N. Extreme poverty.

E. S. P. नान्नं न वस्त्रं न च वारिपात्रम् ।

E. E. P A pennyless pauper.

P. A. চকুলোৰে বাট নেদেখা হোৱা ।

T. H चकुलोरे बाट् नेदेखा होवा ।

T. E. Chakulôre bāt nodekhā hôwā

L. E. T. He does not see his path for tears

E. & N One's vision is blurred when there are tears in his eyes. i e one is in great affliction.

E. E. P. Blinded with tears.

P. A চন বাৰীত ঔ পৰা দিয়া ।

T. H. चन् बारित् औ परा दिया ।

T. E. Chan bārit ôu parā diyā

L. E. T. Like the falling of an 'cu' fruit in an abandoned orchard

E. & N This fruit is heavy in weight, when it falls to the ground it sounds like giving blows to one

E. E. P. Giving hard blows.

P. A. চকুমুদা কাণজাগা ।

T. H. चकुमुदा काण् जागा ।

T. E. Chakumudā kānjāja.

L. E. T. Eyes shut and ears open.

E. & N. One who is half-conscious though sleeping.

E. E. P. Half asleep.

P. A. চৰুক শুধি চাউল বহোৱা ।

T. H चरुक् शुधि चाउल् बहोवा ।

T E. Caruk Śudhi chaul bahôwā

L. E T. Asking the pot as to how much rice could be cooked in it.

E & N. He who has full knowledge of a thing would not ask others about it.

E. E P (i) The eyes believe themselves, the ears other people. (ii) It is better to trust the eyes than the ears.

P. A. চকা চৰাই ভাঙা দিয়া ।

T E Chakā-charāi bhāngā diyā.

T. H. चका-चराइ भाङा दिया ।

L E T. Fleeing like the weaver-bird.

E & N The weaver bird is called চকা-চৰাই, (ভৰাটোকা) in lower Assam. They come in swarm to a cornfield and at the slightest sound made by the field-owner the whole flock flies away from it. Hence the expression which implies timidity referring to a crowd.

E. E. P. Fleeing like flies.

P. A. চকুক নাটে পেটক আটে।

T. H. चकुक् नाटे पेटक् आटे।

T. E. Chakuk nāte petak āte.

L. E. T. Eyes are not satisfied but the belly is.

E. & N. People normally want much more than they really need.

E. E. P. (i) The eyes are larger than the belly. (ii) More than we use is more than we want. (iii) Nature needs little, fancy much.

P. A. চকুত ধূলি দিয়া।

T. H. चकुत् धुलि दिया।

T. E. Chakut dhuli diā.

L. E. T. Throwing dust into others' eyes.

E. & N. If you throw dust on one's eyes he can not see anything. In the meanwhile you can commit any mischief. So it refers to cheating.

E. E. P. Throwing dust in one's eyes.

P. A. চাকত ঘূৰা কুমাৰৰ মাটি।

T. H. चाकत् घूरा कुमारर् माटि।

T. E. Chākat ghurā kumārar māti.

L. E. T. Clay turning to the potter's wheel.

E. & N. A potter can give any shape to a lump of earth turning it on his wheel. The proverb means the taming of unruly persons by proper methods.

E. E. P. Taming of the shrew.

P. A. চাণক্যৰ নীতি।

T. H चाणक्यर् नीति।

T. E. Chānakyar neeti.

L. E. T. Chanakya was the ablest diplomat of his time, who dethroned king Nanda and enthroned king Chandragupta establishing the Mourya dynasty in India before Christ. He is the author of the famous work Koutillya. Chanakya's name became proverbial for diplomacy.

E. E. P. (i) He is a diplomat. (ii) Machination policy.

P. A. চামৰ নাও ভৰা হ'ব
লুইতৰ কি গা দুখাব ?

T. H. चामर् नाओ भरा हब
लुइतर् कि गा दुखाब ?

T. E. Cāmar nāó bharā haba
Luitar ki gā dukhāba ?

L. E. T. The boat of cham wood will be over-loaded, but will it pain the Luit's body ?

E. & N. Chām wood for its strength is highly recommended for boat building. The river Brahmaputtra is a big navigable river. It is all the same to the great river whether you ply an empty or a loaded boat in it. It means that when a man is willing, he does not feel his burden.

E. E. P. A willing burden is no burden.

P. A. চাকনৈয়াত পৰা নাও।

T. H. चाकनैयात् परा नाओ।

T. E. Chākuaiyāt parā nāô.

L. E. T. A boat getting into a whirlpool.

E. & N. Boats are in great danger if they get into the whirlpool of a river. So it refers to one's falling into the hands of his enemies.

E. E. P. Finding one self in the enemy's camp.

P. A. চালে বেৰে লগোৱা কথা।

T. H. चाले बेरे लगोवा कथा।

T. E. Chāle bere lagôwā kathā.

L. E. T. His words touch the walls and the roof.

E. & N. One who would not speak plainly. Speaking one thing now and other things immediately afterwards just like speaking of the walls of a house and immediately changing the topic from walls to the roof of a house.

E. E. P. Beating about the bush.

P. A. চাৰি চকুৰ মিলন।

T. H. चारि चकुर् मिलन्।

T. E. Chāri chakur milan.

L. E. T. The union of four eyes.

E. & N. Love at first sight.

E. E. P. To fall in love at sight.

P. A. চালৰ কুটা বেৰৰ মাটি।

T. H. चालर् कुटा बेरर् माटि।

T. E. Cālar kutā borār māti.

L. E. T. A straw of the roof and a little earth of the wall.

E. & N. Things apparently insignificant often prove to be of great service or utility.

E. E. P. Even triflings have a value.

P. A. চাপৰিলে বৰষুণ নেৰে।

T. H. चापरिले बरसुण् नेरे।

T. E. Chāparile barashun nere.

L. E. T. The rain will not stop if one stoops.

E. & N. Endurance does not mean overcoming one's difficulties.

E. E. P. (i) All lay loads on the willing horse. (ii) Endurance is not overcoming.

P. A. চাৰি বেদ চৈধ্ধ শাস্ত্ৰ,
খাব নাপালে এদিন মাত্ৰ।

T. H. चारि बेद् चैद्ध शास्त्र,
खाब नापाले एदिन् मात्र।

T. E. Cāri veda chaiddha śāstra
Khāba nāpāle edin mātra.

L. E. T. If one remains hungry for a day, the four vedas and the fourteen sastras mean nothing.

E. & N. A hungry man *i.e.* a man living in wants can not remain content with the knowledge of the vedas and all other scriptures. Learning is of no avail to the poor.

E. S. P. दारिद्र्य दोषो गुणराशिनाशी।

P. A. চাপৰি যোৱাকে কুজা বোলে।
T. H. चापरि योवाके कुजा बोले।
T. E. Chāpari jòwāke kujā bòle.
L. E. T. He who stoops is called a hunch-back.
E. & N. A man goes by the name of the attitude he keeps.
P. A. P. কাণ্ডিবামৰ চকু পাঁতক গল,
কণা হবৰ আক বাকায়ে ব'ল।
E. E. P. (i) Not to advance is to go back. (ii) Clattering hoof means a nail gone.

P. A. চিত্ৰগুপ্তৰ খতিয়ান।
T. H. चित्रगुप्तर् खतियान्।
T. E. Chittraguptar khatiyān.
L. E. T. The ledger of Chittragupta.
E. & N. Chittragupta is supposed to be the god who keeps a record of good and bad deeds of every one. The proverb means that none can escape from the sight of the Infinite intelligence.
E. E. P. The doom's day book.

P. A. চিনা বামুণৰ লগুণ নালাগে।
T. H. चिना बामुनर् लगुण् नालागे।
T. E. Chinā bāmunar lagun nālāge.
L. E. T. The known Brahmin needs no sacred-thread.
E. & N. Brahmins wear a sacred thread as a symbol. If he is known to people, they would not care to see whether he wears it or not. Men are respected for their good qualities and not for their show.
E. S. P. मुक्तारत्नस्य शानाग्रमवर्षनं नोपयुज्यते।
E. E. P. (i) Fair maidens wear nae purses. (ii) A body that is well made needs no cloak. (iii) Old wine requires no bush.

P. A. চিনৰ চাউল খাবা, গা যায় সৰি। অচিনৰ চাউল খাবা তিনি যুগৰ
T. H. चिनर् चाउल् खाबा, गा याय् सरि। अचिनर् चाउल् खाबा तिनि युगर् भारी।
T. E. Chinar chāul khābā gā jāi sari. Achinar chāul khābā tini jugar bhāri.
L. E. T. Eat rice from the known, it will soothe you. Eat rice from the unknown, you will feel heavy.
E. & N. Do not rely upon unknown things.
P. A. P. অচিন কাঠৰ খোৱাকে নলগাবা।
E. S. P. अज्ञात कुलशीलस्य वासो देयो न कस्यचित्।
E. E. P. If you trust before you try, you may repent before you die.

P. A. চিৰকাল সমানে নাযায়।
T. H. चिरकाल् समाने नायाय्।
T. E. Chirakāl samāne nājāi.
L. E. T. Time will not pass evenly.
E. & N. Change of fortune is the rule of life.
P. A. P. আন্ধাৰৰ পিচত পোহৰ।

E. S. P. चक्रवत् परिवर्तन्ते सुखानि च
दुःखानि च।

E. E. P. One abides not long on the summit of fortune.

P. A. চিলৰ পানী বিলক যায়।

T. H. चिलर् पानी बिलक् याए्।

T. E. Chilar pāni bilak jāi.

L. E. T. Water in one's hand flows in to bhil (marsh).

E. & N. Water naturally flows downwards so all the water that fall on the ground untimately find its way to a bhil or low land. We can not hold water in our hands, it will fall to the ground *i.e.* wasted. Hence money acquired by evil means is spent in evil ways.

P. A. P. পাপৰ ধন পৰাচিত্তত যায়।

E. E. P. Ill got ill spent.

P. A. চিকন তেমা ময়ৰাৰ পাখী,
ভেনেৎ ভেনেৎ কৰে মাখি।

T. H. चिकण् तेमा मयरार् पाखी,
भेनेत् भेनेत् करे माखि।

T. E. Chikan temā māirār pākhee,
Bhenet bhenet kare mākhi.

L. E. T. A peacock's feathers in show but full of flies.

E. & N. An unholy thing with a holy look.

E. E. P. (i) Fair is not fair but that which pleaseth. (ii) How can he be Godly who is not cleanly.

P. A. চুলি চিৰা ধাৰ।

T. H. चुलि चिरा धार्।

T. E. Chuli chirā dhār.

L. E. T. As sharp as to split a hair.

E. & N In shushruta, the book of Hindu surgery, there is mention of sharpness that could split a hair.

E. E. P. (i) Sharp as a razor. (ii) A surgeon's knife.

P. A. চুঙাৰ বাদুলীৰ ঢোল যেন কণী।

T. H. चुङार् बादुलीर् ढोल् येन् कणि।

T. E. Chungār bāduleer dhôl jen kane.

L. E. T. Bats living in bamboo tubes lay drum-like eggs.

E. & N. Exaggeration often leads to impossibilities. Here there are mention of two impossibilities. On the first instance, bats do not lay eggs though they can fly. Secondly, a tiny thing living in a tube can not lay drum-like eggs.

P. A. P. মৌপিয়া চৰাই পৰ্বত লবে তুলি
ঢোল হেন ডিমা পাৰে চুঙাৰ বাদুলী।

E. S. P. असम्भवं हेममृगस्य जन्मः।

E. E. P. (i) Exaggeration is painting a snake and adding legs to it. (ii) Exaggeration is a blood relation to falsehood.

P. A. চুকত থাকি বুকত খোৱা।

T. H. चुकत् थाकि बुकत् खोवा।

T. E. Cukat thāki bukat khôwa.

L. E. T. He lives in the corner of the house and bites in the breast.

E. & N. A traitor.

E. E. P. Velvet paws hide sharp claws.

P. A. চুকৰ ভেকুলী চুকে চিনে।

T. H. चुकर् भेकुली चुके चिने।

T. E. Chukar bhekulee chuke chine.

L. E. T. A corner-living frog knows its corner only.

E. & N. Living in darkness *i.e.* ignorance. As a frog living in dark corners is unable to see the good things of the world, so people who do not seek wisdom are unable to enjoy the finer things of nature. ।

E. E. P. (i) The ignorant lives in darkness. (ii) Groping in the dark.

P. A. চুঙা চাই সোপা।

T. H. चुङा चाइ सोपा।

T. E. Chungā chāi sôpā.

L. E. T. Make a plug proportionate to the tube.

F. & N. One should make a plug according to the size of a tube, otherwise it will misfit ; *i.e.* meet out the treatment to others the way you are treated by them. It refers generally to the dark side of things.

P. A. P. চেঙক ছাইদি ধৰা।

E. S. P. छिद्रेण कल्याणककाया:।

E. E. P. (i) Paying back in one's own coin. (ii) Make the plaster as large as the sore.

P. A. চেঙক ছাইদি ধৰিবা।

T. H. चेङक् छाइदि धरिबा।

T. E. Chengak chāidi dharibā.

L. E. T. Catch at cheng (a kind of small fish) with ash.

E. & N. This kind of fish is sly and its boddy is slippery. If you put some ash over it the slippery nature would go rendering it easy to handle. Hence try to catch one by it's weak point and it will submit.

P. A. P. চুঙা চাই সোপা।

E. S. P. छिद्रेण कल्याणककाया:।

F. F. P. Catch the bull by the horn.

P. A. চোৰ বেচি হলে কীলৰ সৰাহ।

T. H. चोर् बेचि हले कीलर् सराह्।

T. E. Chôr bechi hale kilar sarāh.

L. E. T. More the thieves, less the beating.

F. & N. There is little shame or blame, if there are more evil-doers. It also refers to small share of pains to do a hard job by many.

P. A. চোৰে নেৰে চোৰ প্ৰকৃতি,
শহাই নেৰে শৰ।
যেতেক মহওক ডোম বৰগিৰি,
নদীৰ কূলত ঘৰ॥

T. H. चोरे नेरे चोर् प्रकृति, शहाइ नेरे शर्।
येतेक महओक डोम् बरगिरि,
नदीर् कूलत् घर॥

T. E. Chôre nere chôr prakriti
śahāi nere śar.

Jatek nahówk dóm bargiri
nodir kulat ghar.

L. E. T. A thief will not shun stealing habits, a hare will not leave the fence-hole and a fisherman will always build his house on a river bank even if he is rich.

E. & N. One can not shake off one's habits.

P. A. P. চোৰে নেৰে চোৰ প্ৰকৃতি, কুকুৰে নেৰে হাই, যাৰ যি স্বভাৱ মৰিলে লগত যায়।

E. S. P. यःस्वभावोहि यस्यस्यात् तस्यासौ। दुरतिक्रमः।

E. E. P. If an ass goes atravelling, he will not return home a horse.

P. A. চোৰ পোৰ মুখ খনিছে।

T. H. चोर् पोर् मुख् खनिहे।

T. E. Chór pór mukh khanihe.

L. E. T. The Burglar son has got his face only.

E. & N. Unworthy desendants go about bragging and boasting of their heridity.

E. F. P. Unworthy offspring brag most of their worthy descent.

P. A. চোৰে নিয়া গৰুৰ বাটে বাটে ঘাঁহ।

T. H. चोरे निया गरू् बाटे बाटे घाँह्।

T. E. Chóre niyā garur bāte bāte ghānh.

L. E. T. There is grass on every road for a stolen cow.

E. & N. A cow may be stolen, but it can eat grass on the roads by which they are carried away. That is, it is important, where a man can find his living than that of his birth place.

P. A. P. য'তে ৰাতি ত'তে কাতি।

E. S. P. भोजनं यत्रकुत्रापि शयनं हट्ट-मन्दिरे।

E. E. P. It matters less to a man where he is born than where he can live.

P. A. চোৰৰ সাক্ষী মাতাল।

T. H. चोरर् साक्षी मातार्।

T. E. Chórar sākshee mātāl.

L. E. T. A drunkard is the witness of a thief.

E. & N. An interested person could not be counted as a witness; for instance, an adict to liquor needs money and is naturally a friend of thieves.

E. E. P. (i) Suporting a lie by another lie. (ii) An interested witness is no witness.

P. A. চোঁহ দি ভোঁহ উলিওৱা।

T. H. चोंह् दि भोंह् उलिओवा।

T. E. Chóṇh di bhónh uliwā.

L. E. T. Tempting one to take out one's intestines.

E. & N. Encouraging one to hazard his life.

P. A. P. গহত ভুলি ভৰিত কাটা।

E. E. P. Cunning surpasses strength.

P. A. চোৰক মেলে নুশুৱায়।

T. H. चोरक् मेले नुसुवाय्।

T. E. Córak mele nuśhuai.

L. E. T. Attending meetings would not pay a thief.

E. & N. Thieves must keep themselves busy to collect informations about wealth and its posessors. So sitting tight in attending meetings would not pay them. That is, unmindful of one's own business is not profittable to him

E. S. P. षड्दोषाः पुरुषे णेह हातव्या ,
भूतिमिच्छता ।
निद्रातन्द्रा भयं क्रोध आलस्यं
दीर्घसूत्रता ॥

E. E. P. Every shoe fits not every foot.

P. A. চোৰে হে দেখে চোৰৰ ঠেং ।

T. H. चोरे हे देखे चोरर् ठें ।

T. E. A thief can see the legs of a thief.

E. & N. A man of evil nature knows another man of his type easily, for he understands about the working of such men from his own nature.

P. A. P. সাপে হে দেখে সাপৰ ঠেং ।

E. S. P. मृगा मृगैः सङ्गमनुव्रजन्ति ।

E. E. P. Set a thief, to catch a thief.

P. A. চোৰ পলালে বুদ্ধি বাঢ়ে ।

T. H. चोर् पलाले बुद्धि बाढ़े ।

T. E. Chôr palale buddhi bāhre.

L. E. T. Wisdom increases when the burglar is gone.

E. & N. Everybody becomes wiser after suffering a loss—wise after the event.

E. S. P. १ । चौरे गते किन्नु सावधानम् ।
२ । पुस्तकस्था च या विद्या परहस्त-
गतं धनं ।
कार्य्यकाले न सा विद्या कार्य्यकाले
नतद्धनं ॥

E. E. P. (i) Locking the stable door when the steed is stolen. (ii) Wisdom increases after the event.

P. A. চোতালৰ ৰ'দ চেঙা লাগে ।

T. H. चोतालर् र'द् चेङ्गा लागे ।

T. E. Chôtālar ro'd chengā lāge.

L. E. T. He feels the sunshine of the yard sharp.

E. & N. We should consider ourselves lucky to be able to enjoy the sunshine in our yard, but we feel it to be too hot. Thus we do not recognize the blessings when they are at our door. We give them their proper value only when they are beyond our reach

P. A. P. ওপৰ ভাতৰ খোৱাঁই খায় ।

E. E. P. (i) Blessings are not valued till they are gone. (ii) If there were no clouds we would not enjoy the sun. (iii) He is a poor smith who can not bear smoke.

P. A. চোৰকো মোৰে পায়,
লোকো মামৰে খায় ।

T. H. चोरको मोरे पाय्, लोको मामरे खाय् ।

T. E. Chôrakô môre pāi,
lôkô māmare khāi.

I. E. T. The thief meets the cheat and iron also rusts.

E. & N. One powerful is overpowered by another.

P. A. P. ভূতৰ ওপৰত দানৱ।

E. E. P. (i) The victon victimised. (ii) Everyihing has its time.

P. A. ছাইৰে জুই ঢাকা নাযায়।

T. H. छाइरे जुइ ढाका नायाय्।

T. E. Chāire jui dhākā ,nājāi·

L. E. T. Ashes can not conceal a fire.

E. & N. It is not possible to hide a truth.

P. A. P. টপামুৰ ঢাকা নাযায়।

E. S. P. अग्निं प्रज्वलितं दृष्ट्वा वस्त्रेणाहर्तुमिच्छति।

E. E. P. (i) Murders will out. (ii) Love ānd poverty are hard to hide. (iii) Sooner or later tho truth will come out.

P. A. ছলি মৰক, বেজৰে গুণ চাওঁ।

T. H. छलि मरक्, बेजर गुण् चाओ।

T. E. Chali marak, bejare gun chāwn̩.

L. E. T. Let me try the doctor even if the child dies.

E. & N. When a man becomes despa-rate he will stake anything.

P. A. ছাত্ৰ, ছাগল, ছাই,
বৰষুণ দিলে নাই।

T. H. छात्र, छागल्, छाइ, बरषुन् दिले नाइ।

T. E. Chātra, chāgal, chāi,
barashun dile nāi.

L. E. T. You do not find students, goats and ashes in the rain.

E. & N. Students hate going to school in the rain; goats dread rain and ashes melt away in the rain.

P. A. ছাল কাঢ়ি ঢোল ছিয়োৱা।

T. H. छाल् काढ़ि ढोल् छियोवा।

T. E. Chāl kahri dhól chiówā.

L. E. T. I will skin him and use the skin on a drum.

E. & N. If I can not get it from his purse, I will skin him and use the skin to make a beating drum or trumpet, so that I can make out something from his skin. To force out something from one.

E. E. P. I get it from his purse or from his skin.

P. A. ছাই খাবলৈ হৰিণা ফান্দত পৰে।

T. H. छाइ खाबलै हरिणा फान्दत् परे।

T. E. Chāi khāba goi harina
fāndat pare.

L. E. T. A deer entraps itself by going to eat ash.

E. & N. Man courts danger for his greed.

P. A. P. লোভে পাপ, পাপে মৃত্যু।

E. S. P. नात्यर्थमर्थार्थितया लुब्धबुद्धेर्जयेऽजनम्।

P. A. ছাল ছিগা ঢেকুৰাৰ বাঘৰায় নাম।

T. H. छाल् छिगा ढेकुरार् बाघराय् नाम्।

T. E. Chāl chigā dhekurār Bāghrāi
nām.

L. E. T. A mangy dogs' name is Royal tiger.

E. & N. When a dog become old it *generally becomes mangy.* It then loses its strength and nobody cares for it. It is all useless even if the owner call such a dog as a Royal tiger.

P. A. P. কণা পোৰ নাম পদ্মলোচন।

E. E. P. (1) All birds think its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

ছাই মুঠি ধৰিলে সোণ মুঠি হয়।

T. H. छाइ मुठि धरिले सोण् मुठि हय्।

T. E. Chāi muthi dharile sòn muthi hai.

L. E. T. If he holds a handful of ash, it will become a handful of gold.

E. & N. When fortune favours a man, he gains in any speculation.

P. A. P. হবৰ দিনত কুকুৰেও মৈ টানে।

E. S. P. कि कुर्व्वन्ति ग्रहा : सर्व्वें यस्य केन्द्रे बृहस्पतिः।

E. E. P. (i) Cast him into the Nile and he will come up with a fish in his mouth. (ii) With the fortunate everything is fortunate. (iii) He will throw a penny up, a dollar will come down home.

ছাগল মৰাৰ ছমাহ হ'ল,
এতিয়াহে ছালে বেবায়।

T. H. छागल् मरार् छमाह् ह'ल्,
एतियाहे छाले बेबाय्।

T. E. Chāgal marār chamāh hal,
etiāhe chāle bebāi.

L. E. T. It is six months the goat is dead and its skin now bleats.

E. & N. The skin of a dead goat can not bleat after six months, *i.e.* untimely attention or sympathy is meaningless.

ছাগলে পাত খোৱা দিয়া কথা।

T. H. छागले पात् खोवा दिया कथा।

T. E. Chāgale pāt khowā diā kathā.

L. E. T. He talks like a goat eating up leaves.

E. & N. Goats are very quick in eating leaves. Goats forget any other thing while eating. Garrulous people also forget everything else and talk ceaselessly whether there is sense or not—hence the analogy.

E. E. P. (i) Garrulous. (ii) Talking glibly.

ছিগা হাড় যোৰা নালাগে।

T. H. छिगा हाड् योरा नालागे।

T. E. Chigā hār jòrā nālāge.

L. E. T. Broken bones do not join.

E. & N. A broken bone may be joined but do not become what it was. The same is applicable in case of mind.

P. A. P. ফাটা বাঁহ জোৰা নালাগে।

E. E. P. (i) Broken friendship may be sowthered but never sound. (ii) What is done can not be

undone. (iii) The salt that is spilt will not gather all up.

ছেগ বুজি কাম কৰা।

T. H. छेग् बुजि काम् करा।

T. E. Cheg buji kām karā.

L. E. T. Work at the opportune moment.

E. & N. Do not lose your opportune moments.

E. S. P. वर्तमाने कालेन वर्तयन्ति विचक्षणाः।

E. E. P. (i) Make hay while the sun shines. (ii) Hit while the iron is hot. (iii) A right thing in the right moment.

জলকীয়াৰ জালাই সোৱাদ।

T. H. जलकीयार जालाइ सोवाद्।

T. E. Jalakiār jālāi sôwād.

L. E. T. Pungency is the taste of chillies.

E. & N. Things that are not sweet are also tasty in their own ways, for we eat chillies not because they are sweet but for their own taste, just for a change. Hence it is best for us to accept things for what they are worth.

E. E. P. Accept everything for what it is worth.

জয়দেউ কাকুতি।

T. H. जयदेउ काकुति।

T. E. Jaydeu Kakuti.

L. E. T. Importuning or praying like Jayadeva.

E. & N. Joydeba is a medieaval poet and a devotee. It is said that the idols of the Deity at Puri faced eastward at his onepointed devotional worship, though Hindus place their idols of the Deity either south-facing or west-facing.

জপাৰ কাপোৰো পোকে কুটে।

T. H. जपार् कापोरो पोके कुटे।

T. E. Japār kāpôrô pôke kute.

L. E. T. Moths eat the cloths kept in a basket. (*jopa*)

E. & N. In old days people used to keep their cloths in bamboo or cane basket (*jopa*). These cloths become moth-eaten if they are not inspected from time to time or used occassionally.

E. E. P. Favours unused are favours abused.

P. A. জয়ৰ দিনত ভয় নাই,
মৃত্যুৰ দিনত ঔষধ নাই।

T. H. जयर् दिनत् भय् नाइ,
मृत्युर् दिनत् औषध् नाय्।

T. E. Jaiar dinat bhai nāi,
mrityur dinat ousadh nāi.

L. E. T. There is no fear in times of victory, there is no remedy in times of death.

E. & N. When one's time is favourable he knows no fear, when death

is at one's door no medicine can save his life.

B. S. P. কষ্টমাত্ৰি তন্ত্রমন্ত্র।

E. E. P. Fortune favours some and disfavours others.

P. A. জমীও যম।

T. H. जमीओ यम्।

T. E. Jamiô Jama.

L. E. T. Land too is Jama.

E. & N. Landed property means some litigation.

E. E. P. Buying land is buying war.

P. A. জাবৰি চেপিলে ৰস নোলায়।

T. H. जाबरि चेपिले रस् नोलाय्।

T. E. Jābari chepile ras nôlāi.

L. E. T. No juice would come out by pressing crushed sugarcane.

E. & N. A thing which is not worth while must not be sought for.

E. E. P. Fighting after a shadow.

P. A. জাগি শুবা, বাছি খাবা।

T. H. जागि शुबा, बाछि खाबा।

T. E. Jāgi śhubā, bāchi khābā.

L. E. T. Sleep remaining awake and eat after proper choice.

E. & N. Be on the alert.—"Perpetual vigilance is the price of freedom."

P. A. P. সাৱধানৰ বিনাশ নাই।

E. E. P. When an old dog barks one must look out.

P. A. জালত পৰা বাঘ।

T. H. जालत् परा बाघ्।

T. E. Jālat parā bāgh.

L. E. T. A netted tiger.

E. & N. In old days tigers were netted and killed. It refers to a powerful man enmeshed in danger when anybody can spit at time.

P. A. P. অভিমন্যুৰ চক্ৰ বেঁহ।

P. A. জাপি, লাঠি, টনা; ইয়াক এৰে কণা।

T. H. जापि, लाठि, टना; ईयाक् एरे कणा।

T. E. Only the blind leaves behind his japi (a headgear against sun and rain), stick and tona (a long piece of cloth which goes round the waist to feel strong).

E. & N. Unmindful people feel miserable by leaving behind their useful things like 'japi', 'lathi' and 'tona'

P. A. P. হাতৰ লাখুটি এৰি নিদিবা।

E. E. P. A careless master will make a negligent servant.

P. A. জাকৈ মাৰে খালৈৰ নাম।

T. H. जाकै मारे खालैर् नाम्।

T. E. Jākai māro khāloir nām.

L. E. T. The *jakoi* (an impliment to catch fish) catches, the *khāloi* (a pot made of bamboo to keep fish after they are caught) earns the name.

E. & N. One gets the praise for works done by another.

P. A. P. মালীৰ ফুলে দেউৰী যশা।

L. E. T. (i) It is easy to improve on what is already invented. (ii) One beats the bush, another has the hare.

P. A. জাত চাই পাত, বিধান চাই ভাত।

T. H. जात् चाई पात्, बिधान् चाइ भात्।

T. E. Jat chai pāt bidhān chai bhat.

L. E. T. Tho leaves show the species and the seed paddy shows the quality of rice (cooked).

E. & N. We can ascertain the result of a work by looking at its beginning.

P. A. P. কলহ চাই কান, নৰা চাই ধান।

E. E. P. (i) Heridity tells. (ii) Morning shows the day.

P. A. জিভাৰ পানী পেলোৱা।

T. H. जिभार् पानी पेलोवा।

T. E. Jibhār pāni pelôwā.

L. E. T. He drops water from his tongue.

E. & N. A gluttonous man's tongue gets wet at the sight of eatables—even saliva come out of his mouth unconciously.

E. E. P. (i) A greedy man. (ii) A gluttonous man.

P. A. জিভাত হাড় নোহোৱা।

T. H. जिभात् हाड़् नोहोवा।

T. E. Jibhat hār nôhôwa.

L. E. T. He has no bone in his tongue.

E. & N. A shameless liar. People talk with the help of his tongue. Frequent movement of the tongue means frequent change of words. It could have been fixed if there were a bone in it so that change of words would have been less. Hence the expression.

E. E. P. (i) He that has no shame has no conscience. (ii) A brazen-faced man.

T. E. জীৱন পণ কৰা।

T. H जीवन् पण् करा।

T. E. Jiban pan karā.

L. E. T. He bets his life.

E & N. Making a promise to achieve an end by hazarding one's life.

E. S. P. प्राणानपि पणीकृत्वा।

E. E. P. To do or to die.

P. A. জীয়াই জীয়াই ছাল কাঢ়া।

T. H. जीयाइ जीयाइ छाल् काढ़ा।

T. E. Jiāi jiāi chāl kābrā.

L. E. T. Skin him alive.

E. & N. To torture one to death.

E. E. P. To skin one alive.

P. A. জীয়া বাঁৰী।

T. H. जीया बाँरी।

T. E. Jiā bānree.

L. E. T. Widowed while the husband is living.

E. & N. It means a wife seperated from her husband.

E. E. P. A divorced wife.

P. A. জীয়াত নিদিয়ে দহি কুটি,
দানত দিব চিৰি আঙুঠি।

T. H. जीयात्.निदिये दहि कुटि।
दानत् दिब चिरि आङुठि।

T. E. Jiāt nidiae dahi kuti,
Dānat diba chiri ānguthi.

L. E. T. He would not give a bare thread while alive, but would give a bird-designed ring after death in the last rite.

E. & N. Bird-designed rings are very much adored in this country. A husband promising his wife that he would give such a ring in her Sradh ceremony would not give her even a bare thread of a cloth.

E. E. P. After meat comes the mustard.

P. A. জুইৰ কাষত ঘিঁউ।

T. H. जुइर् काषत् घिँउ।

T. E. Juir kāshat ghiu.

L. E. T. Ghee near a fire.

E. & N. Ghee normally remain solidified. It will melt if you place it near a fire. Do not put together things which might affect each other adversely.

E. E. P. Do not chain your dog together with your sausages.

P. A. জুইৰ মাজত উধানৰ বাস।

T. H. जुइर् माजत् उधानर् बास्।

T. E. Juir mājat udhānar bās.

L. E. T. An oven lives in tho fire.

E. & N. None can live without food and the food is cooked upon an oven. Thus to provide us food the oven has got to live in the fire, *i.e.* no good thing could be acquired without undergoing some trouble.

E. E. P. No house without mouse. No throne without thorn.

P. A. জুই খালে আঙাৰে হাগে।

T. H. जुइ खाले आङ्गारे हागे।

T. E. Jui khāla āngāro hāge.

L. E. T. Tho fire-eater's excreta will be charcoal.

E. & N. Impossible undertakings will end in frustration.

P. A. P. শিল খালে জীন নাযায়।

E. S. P. तदन्नमपि भोक्तव्यं जीर्य्यते यदनामयम्।

E. E. P. (i) Action has reaction and cause has effect. (ii) He that marries before he is wise, will die befor he thrives.

P. A. জুই পানী আলাগ কৰা।

T. H. जुइ पानी आलाग् करा।

T. E. Jui pāni ālāg karā.

L. E. T. Separate him by fire and water.

E. & N. Outlawing a man. In old days people used to draw water from a common source.

To obtain fire was also a problem then. Normally fire was kept by well-to-do people by constant burning of paddy husks. So, when a man would violate social rules he was punished by society by denying him fire and water till he mended his ways.

E. E. P. To outlaw. To out cast.

P. A. জুইব ভয়ত উধান পলোৱা।

T. H. जुइर् भयत् उधान् पलोवा।

T. E. Juir bhayat udhān palôwā.

L. E. T. The oven can not flee from the fire.

E. & N. One can not get away from his circumstances in which he is in. So it is better to struggle accepting the difficulties.

E. E. P. No house without a mouse. No throne without thorn.

P. A. জোনাকত হেৰুৱাই, আন্ধাৰত বিচৰা।

T. H. जोनाकत् हरुवाइ, आन्धारत् बिचरा।

T. E. Jônākat haruai, āndhārat bichārā.

L. E. T. Losing things in a bright moon and searching for them in a dark moon.

E. & N. Losing oppourtune moments in vain and launching an untimely struggle.

P. A. P. এবিদি বেছি কান্দা।

E. E. P. (i) Blessings are not valued till they are gone. (ii) Throwing the bucket after the rope.

P. A. জোৰা মাৰিব নোৱাৰা।

T. H. जोरा मारिब नोवारा।

T. E. Jôrā māriba nôwārā.

L. E. T. He is unable to soulder the joint.

E. & N. He is unable to meet his needs.

E. E. P. He who can not make both ends meet.

P. A. জোৰো জোৰ পাভা জোৰ, তাই হাড়িত খাইতী, সিও গৰু চোৰ।

T. H. जोरो जोर पाभा जोर्, ताइ हाड़ित् खाइती, सिओ गरु चोर्।

T. E. Jôrô jôr pābhā jôr, tāi hārhit khāitee, shiô garu chôr.

L. E. T. A wonderful combination! She eats in the cooking pot and he is a cattle-lifter.

E. & N. Bad people will like each other.

E. E. P. (ii) Birds of the same feather flock together. (ii) Half-wits greet each other.

P. A. জোৰা পুৰি হাতত লাগা।

T. H. जोरा पुरि हातत् लागा।

T. E. Jôrā puri hātat lāgā.

L. E. T. The torch so far burnt as to touch the hand.

E. & N. In old days people carried torch to light their path.

These were made generally from split bamboo or the like thing. If one failed to get a substitute in time, *i.e.* before it is burnt to the hilt, the man will be in difficulties.

E. E. P. (i) At the eleventh hour. (ii) It is too late to cast anchor when the ship is on the rock.

P. A. জোঁক লাগা দিয়া।

T. H. जोँक लागा दिया।

T. E. Jȯṇk lāgā diā.

L. E. T. Sticking like a leech.

E. & N. One who would not leave another till he gets what he wants.

E. E. P. Clinging like a leech.

P. A. জোঁকৰ মুখত চুন।

T. H. जोँकर मुखत चुन।

T. E. Jȯṇkar mukhat chun.

L. E. T. Lime in the mouth of a leech.

E. & N. A leech would cling to its victim till it can suck the blood. But it atonce leaves its victim and dies if you apply a little lime in its mouth.

P. A. P. যেনে কুকুৰ তেনে টাঙোন।

E. S. P. यक्षानुरूपो बलिः।

E. E. P. Paid in his own coins.

P. A. জোনৰ আগত জোনাকীৰ পোহৰ।

T. H. जोनर् आगत् जोनाकीर् पोहर्।

T. E. Jȯnar āgat jȯnākir pȯhar.

L. E. D. The light of a glowworm before the moon.

E. & N. The genious outshines the less intelligent.

P. A. P. ঘৰপোৱা জুইত জোৰাৰ পোহৰ।

E. S. P. वृथा दीपो दिवापि च।

E. E. P. (i) A spark before a fire. (ii) A lamp in a broad daylight.

P. A. জোৰ যাৰ মুলুক তাৰ।

T. H. जोर् यार् मुलुक् तार्।

T. E. Jȯr jār muluk tār.

L. E. T. Right is established by might.

E. & N. A powerful man will always make his influence felt by others.

E. S. P. योग्यभोग्या वसुन्धरा।

E. E. P. Might is right.

P. A. জ্বৰৰ দাহত বেৰত লাঠি।

T. H. ज्वरर् दाहत् बेरत् लाठि।

T. E. Jvarar dāhat borat lāthi.

L. E. T. A high temperature making one kick at the wall.

E. & N. Cursing one for the fault of others.

P. A. P. শক্ৰৰ ছাগলীৰ কাণ মোহোৰা।

E. E. P. Throwing the blame upon other's shoulders.

P. A. জ্বৰতকৈ দাহ বেছি।

T. H. ज्वरतकै दाह् बेशि।

T. E. Jvaratkai dāh bechi.

L. E. T. The heat is greater than his fever.

E. & N. Making unnecossary show of things.

P. A. কেৰেলাতকৈ গুটি দীঘল।

B. E. P. Short boughs long vintage.

P. A. জ্বৰ এৰিলেও কৰ্পটিয়ে নেৰে।

T. H. ज्वर् एरिलेओ कर्पटिये नेरे।

T. E. Jvar erileò karpatie nere.

L. E. T. Even after remission of a fever, the accompanying complications do not disappear.

E. & N. There are people who would leave a strıng even to the alms they give.

P. A. P. মৰিলেও নেৰে ধনঞ্জয় বায়ু।

E. E. P. When the devil dies he never lacks a thief mourner.

P. A. জ্বলা জুইত ঘিউ ঢালা।

T. H. ज्वला जुइत् घिउ ढाला।

T. E. Jwalā juit gheun dhālā.

L. E. T. Pouring ghee into a blazing fire.

E. & N. Adding to the cause of insinuation, as a fire is enlarged by pouring oily sustance into it.

E. E. P. Adding fuel to the fire.

P. A. টপা মূৰ ঢাকা নাযায়।

T. H. टपा मूर् ढाका नायाय्।

T. E. Tapā mur dhākā nājāy.

L. E. T. A bald head can not be hidden.

E. & N. There are some aspects in us which can not be hidden from the public eye.

P. A. P. জুই ছাইৰে ঢাকা নাযায়।

E. S. P. অগ্নিং প্রজ্বলিতং হস্তা বস্ত্রেণাহর্তুমিচ্ছতি।

E. E. P. Love and poverty are hard to hide.

P. A. টকাৰ সুদ ঘোঁৰাৰ আগত লৰে।

T. H. टकार् सुद् घोरार् आगत् लरे।

T. E. Takār sud ghòrār āgat lare.

L. E. T. Interest on loan runs before horses.

E. & N. Interest on borrowed money goes on increasing, often surpassing the capital itself. It is very hard to thrive on borrowed capital.

E. E. P. Money borrowed soon sorrowed.

P. A. টিপ টিপলী চৰাই,
টিপা মাৰিলে মৰে,
কৈলাসলৈ উৰো। উৰো। কৰে।

T. H. टिप् टिपली चराइ, टिपा मारिले मरे,
कैलासले उँरो उँरो करे।

T. E. Tip tipali charāi, tipā mārile mare,
Kailāshalai uròn uròn kare.

L. E. T. A tiny bird that will die at a pinch desires to fly up to Kailash (Everest).

E. & N. Not to speak of small birds even the bigger ones never could fly in the thin air of Everest. It is useless to try at

things that are beyond their capacity to reach.

P. A. P. গাত নাই চাল বাকলী,
মদ খায় তিনি টেকেলী।

E. S. P. अल्पन्ति मुहान्तु गुणैर्विहीनाः।

E. E. P. (i) Casting beyond the moon.
(ii) Every little fish expects to become a whalo,

P. A. টুটুকীয়া নহলে গাওঁ নবহে।

T. H. टुटुकीया नहले गाओ नबहे।

T. E. Tutukiyā nabale gāōṇ nababe.

L. E. T. A village never goes without a tale bearer.

E. & N. In a village one is suro to find all sorts of people, including backbiters, eavesdroppers and talo-bearers.

I. & N. Unity in diversity.

P. A. টেঙা খাই নাখায় পানী,
যমে মানুহে টানাটানি।

T. H. टेङा खाइ नाखाय पानी,
यमे मानुहे टानाटानि।

T. E. Tengā khāi nākhāi pāni.
Jame mānuhe tānātāni.

L. E. T. There is a tug of war between 'J'ama the god of death and man if one does not drink water after taking acid things.

E. & N. Acid, if allowed to remain in the mouth might cause harm to the sensittve tissues and to the teeth—hence the advice became proverbial.

P. A. টেঙা আম এবাৰ হে বেচিব পাৰি।

T. H. टेङा आम् एबार् हे बेचिब पारि।

T. E. Tengā ām ebār he bechiba pāri.

L. E. T. Sour mangoes could be sold only once.

E. & N. Mangoes are sweet to eat. There is exception to every rule. Some mangoes remain sour if even when they are ripe. If such fruits are sold as sweet, none will buy them for the second time, *i.e.* one can play a trick and cheat people only once.

E. E. P. Borrowing does well only once.

P. A. টোপনিত ভোজ হেৰায়,
লাজত কাজ হেৰায়।

T. H. टोपनित् भोज् हराय्,
लाजत् काज हराय।

T. E. Tȯpanit bhȯj harāi,
Lājat kāj harāi.

L. E. T. Shyness loses an appointment.
Sleep loses a feast.

E. & N. One who is shy can not expect to work for himself or for others. Likewise, one who indulges in sleep can not expect to be present at feasts.

P. A. P. লাজুকী বামুণ, কাহুৰী চোৰ।

E. E. P. Let sleeping dogs lie.

P. A. টোকানতে এই কামোৰ
ঠেং পালেতো আছেই।

T. H. टोकानते एइ कामोर ठें पालेतो आछेइ।

T. E. Tókānate ei kāmór, theng pāletó āchei.

L. E. T. Such a hard bite in the stick, never know what he would do if he gets at the leg.

E. & N. It refers to the story of the fox and the crocodile. The fox cheated the crocodile by saying this. It means deceiving somebody.

E. E. P. The world likes to be deceived.

P. A. টোপোলা দেখিলে,
টুপুলী নাচে।

T. H. देटोपोका खिके टुपुली नाचे।

T. E. Tópólā dekhile, tupuli nāche.

L. E. T. Presentation packets dance at the sight of (other) presetation packets.

E. & N. Friendship is tightened by mutual giving. If you give, I shall give.

P. A. P. দিলেহে পায়।

E. S. P. अम्बुगर्भोहि जीमूत चातकैरभिनन्द्यते।

E. E. P. (i) He is a good man who is a man of goods. (ii) Mutual giving makes good friends. (iii) Wealth makes wit waver.

P. A. টোপনি নাজানে বৰি বাকৰা,
ভোকে নাজানে পঁয়তা জকৰা।

T. H. टोपनि नाजाने बरि बाकरा,
भोके नाजाने पँयता जकरा।

T. E. Tópani nājāne bari bākarā
Bhóke nājāne paiytā jakarā.

L. E. T. Sleep does not know of a good place or bad, hunger does not discriminate between cold or fermented rice.

E. & N. The quality of bed does not matter when a man is sleepy and the quality of food does not matter when a man is hungry.

P. A. P. (বাক্য) ভুকীয়া পাত কাটিব যায়,
অভুকীয়াই বোলে মাটিতে দিয়া।

E. S. P. बुभुक्षितोकि न करोति पापम् ?

E. E. P. (i) A hungry belly has no earls.
(ii) A man in hunger and cold is ready for anything.

P. A. ঠেলি নিওঁতা নাই, দোলাত যায়।

T. H. ठेलि निअँोता नाइ, दोलात् याय्।

T. E. Theli nióṇtā nāi dólāt jāi.

L. E. T. He who can not got a push desires to ride a palanquin.

E. & N. Desiring for things one can not afford to have.

E. S. P. प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः।

E. E. P. He that lags most, longs most.

P. A. ঠেঙৰ ডোল গলত লগোৱা।

T. H. ठेङर् डोल् गलत् लगोवा।

T. E. Thengar dól galat lagówā.

L. E. T. Placing the noose of one's leg in one's neck.

E. & N. Making things more complicated.

P. A. P. যাক কিলাওঁতা নাই সি ঔৰ তলত যায়।

E. E. P. He who has no worries makes himself some.

P. A. ঠেঙে হাতে জপিওৱা।

T. H. ठेङे हाते जपिओवा।

T. E. Thonge hāte japiȯwā.

L. E. T. He skips on hand and foot.

E. & N. One who forgets everything due to overjoy.

E. E. P. When a man is happy he does not hear the clock strike.

P. A. ঠেকে য'ত, শিকে ত'ত।

T. H. ठेके य'त्, शिके त'त्।

T. E. Theke jot, shike tot.

L. E. T. He learns where he gets a knock.

E. & N. When we got a knock we learn how to avoid it in future.

P. A. P. ঠেলাৰ নাম বাবাজী।

E. E. P. (i) Experience is the mistress of fools. (ii) Experience makes even fools wise. (iii) Virtue flourishes from a wound.

P. A. ঠেলাৰ নাম বাবাজী।

T. H. ठेलार् नाम् बाबाजी।

T. E. Thelār nām bābāji.

L. E. T. We call him master who can punishes us.

E. & N. He who can overpower others are regarded in high esteem.

P. A. P. ঠেকে য'ত শিকে ত'ত।

E. E. P. (i) Experience is the mistress of fools. (ii) Need makes an old wife trot. (iii) Neccessity teaches to pray.

P. A. ডলাৰ বগৰী।

T. H. डलार् बगरी।

T. E. Dalār bagaree.

L. E. T. Plums in a bamboo tray.

E. & N. Being round the fruits would roll from one side to the other if carried in a flat bamboo tray. One who can not stick to his work.

E. E. P. A rolling stone.

P. A. ডাল কাটা ভাটৌ।

T. H. डाल् काटा भाटौ।

T. E. Dāl kātā bhātou.

L. E. T. Even a tamed parrot will cut its bondage.

E. & N. Wild birds however tamed will get away as scon as they find an opportunity. It refers to unreliable persons though they are helped.

E. E. P. Unreliable like wild birds.

P. A. ডাঙৰ মন দুখীয়া নহয়।

T. H. डाङर् मन् दुखीया नहय्।

T. E. Dāngar man dukhiā nahai.

L. E. T. A great mind is not poor.

E. & N. One who is really great, will not stoop low to meanness.

P. A. P. হাতীৰ ভৰত নাই বুলিও চাবি কলহ পানী।

E. S. P. अपि निर्व्वाणमायाति नानलो याति शीततां।

E. E. P. A great mind possesses a kingdom.

P. A. ডাঙৰৰ দায় পিচলি যায়,
সৰুৰ দায় খাপে খোপে খায়।

T. H. ডাঙ্গৰ্ দায় পিছলি যায়।
সৰুর্ দায় খাপে খোপে খায়।

T. E. Dāngarar dāi pichali jāi,
Sarur dāi khāpe khópe khāi.

L. E. T. Faults of the great slip away, faults of the insignificant hold tight.

E. & N. It is the way of the world to find fault with the poor and ignore the faults of the rich or the powerful.

P. A. P. হাতী চোৰ আগে আগে যায়,
ভাৰোৰ চোৰক বান্ধি কিলায়।

E. E. P. If the doctor cures, the sun sees it, he who kills the earth hides it.

P. A. ডাল পচলা মাৰা।

T. H. ডাল্ পচলা মারা।

T. E. Dal pachalā mārā.

L. L. T. To beat with the sprout of a plantain plant.

E. & N. It is customary with some religious order to beat the violator of religious rites with the sprout of a plantain tree. Hence punishing one to shame him.

P. A. P. দধি মথা দিয়া।

E. E. P. Severely dealt with.

P. A. ডাঙৰক মান কৰিবা।

T. H. ডাঙ্গরক্ মান্ করিবা।

T. E. Dangarak mān karibā.

L. E. T. The aged should be respected.

E. E. P. (i) Respect grey hairs. (ii) Respect the old.

P. A. ডিমাত আঁহ উলিওৱা।

T. H. ডিমাত্ আঁহ্ উলিওৱা।

T. E. Dimāt āṇh uliówā.

L. E. T. He finds a fibre on an egg.

E. & N. The surface of an egg is very smooth finding fibre on it is impossible. So it means one who would find fault in everything.

E. E. P. (i) To find fault with everything. (ii) To find something to shave on an egg.

P. A. ডুমৰৰ ফুল।

T. H. ডুমরর্ ফুল্।

T. E. Dumarur phul.

L. E. T. A flower of the fig.

E. & N. Fig trees do not flower, so it means a thing or a person becoming scarce.

P. A. ডুব মাৰি পানী খোৱা।

T. H. ডুব্ মারি পানী খোৱা।

T. E. Dub māri pāni khówā.

L. E. T. He drinks water while diving.

E. & N. One's drinking water while diving can not be seen by others, though he may feign that he never drinks water. Hence it means feigning what one is not.

B. E. P. He would feign fly but want wings.

P. A. ডোমৰ লগত মাৰোঁ ছিতল,
মৰিয়াৰ লগত খুন্দো পিতল।
বামুণৰ লগত মেলোঁ বিধি,
চোৰৰ লগত খান্দো সিন্ধি।

T. H. डोमर् लगत् मारौँ चितल्,
मरियार् लगत् खुन्दो पितल्।
बामुणर् लगत् मेलौँ बिधि,
चोरर् लगत् खान्दो सिन्धि।

T. E. Dòmar lagat mārò̤ṇ chital,
mariār lagat khundò pital.
Bamunar logot melòṇ bidhi,
chòrar lagat khāndò sindhi.

L. E. T. I catch fish with the fishermen.
I hammer brass with the braziers,
I read the scriptures with the Brahmins,
I cut a hole with the burglars.

E. & N. One who can work with every body but can not give a good finish to his job. One who knows many crafts is not a good craftsman.

E. E. P. Jack of all trades, master of none.

P. A. ঢাল নাই তৰোৱাল নাই,
নিধিৰাম চৰ্দাৰ।

T. H. ढाल् नाइ तरोवाल् नाइ, निधिराम् छर्दार।

T. E. Dhāl nāi tarawāl nāi Nidhirām charder.

L. E. T. He has no shield or sword, yet Nidhiram is a chardar.

E. & N. A man may be given a big name. He must not be fooled by it knowing for himself what he is.

P. A. P. (১) ঢাল নাই হলধৰ, লক নাই গদাধৰ।
(২) লেখাপঢ়া বৰ্জিত, হৰমোহন পণ্ডিত।

E. S. P. हतं ज्ञानं क्रिया हीनं।
हताश्चाज्ञानिनो नराः॥

E. E. P. A fool to others, himself a sage.

P. A. ঢিলা পালে খিলা মাৰে।

T. H. ढिला पाले खिला मारे।

T. E. Dhilā pāle khilā māre.

L. E. T. A peg is driven in a soft place.

E. & N. Everybody will order a willing worker.

P. A. P. খালত পৰিলে চেঁচি ধৰে।

E. E. P. All lay loads on the willing horse.

P. A. ঢেৰ মাছত বগলী কণা।

T. H. ढेर माछत बगली कणा।

T. E. Dhor machat bagali kanā.

L. E. T. A stork is blind among many fishes.

E. & N. One can not achieve anything if his undertakings are too many at a time.

E. E. P. (i) He who undertakes too much seldom succeeds. (ii) Too many irons in one fire.

P. A. ঢেঁকিত মহে খালে,
উকত কৰ কৰালে।

T. H. ढेँकित् महे खाके, ऊकत् करकराके।

T. E. Dheṇkit mahe khāle, urut farfarale.

L. E. T. Mosquitoes bite in the dheṇki (husking pedal), the thigh is irritated.

E. & N. The action of one place cannot react in another. We must not concern ourselves for tho happenings which do not affect us in anyway.

P. A. P. শদিয়াত বৰষে, বামদিয়াং উকসে।

P. A. ঢেঁকি স্বৰ্গতো ধান বানে।

T. H. ढेंकि स्वर्गतो धान् बाने।

T. E. Dheki swargatȯ dhān bhāne.

L. E. T A husking pedal will husk rice even in heaven.

E. & N. One has got to do ones work, wherever one goes.

E. S. P. एको वासः पत्तने वा वनेवा।

E. E. P. It is everywhere the same as among ourselves.

P. A. ঢোকে ঢোকে পানী খুওৱা।

T. H. ढोके ढोके पानी खुओवा।

T. E. Dhȯke dhȯke pāni khuȯwā.

L. E. T. To make one drink water by gulps.

E. & N. To make one's throat choke by making him swallow water, *i.e.* causing one to suffer pains. To punish one bodily.

P. A. P. ধোঁৱা মোৱা দেখুওৱা।

E. E. P. To teach a good lesson.

P. A. ঢোল মাৰিলেহে নাচন আহে।

T. H. ढोल मारिलेहे नाचन् आहे।

T. E. Dhȯl mārilehe nāchan āhe.

L. E. T. One can dance only when the drum beats.

E. & N. Happy circumstances make one happy.

E. E. P. No longer pipe, no longer dance.

P. A. ঢোলৰ কোব যেন ছাটি যোৱা।

T. H ढोलर् कोब येन छाटि योवा।

I. F. Dhȯlar kȯb jen chāti jȯwā.

L. E. T. Spreading like the sound of beating.

I. & N. The quick spreading of a news.

P. A. P. ইয়াত মাৰিলে টিপা
গড়গাওঁ পালেগৈ শিপা।

E. E. P. To spread a news like wild fire.

P. A. ঢোলৰ মাজত টেম্‌কা উঠা।

T. H. ढोलर् माजत् टेम्का उठा।

T. E. Dhȯlar mājat temka uthā.

L. E. T. A spot that bulges out on a drum.

I & N. An unwanted visitor who causes disturbance like the bulging out spot of a drum.

E. E. P. (i) An uninvited guest. (ii) In season and out of season.

P. A. ঢৌটোকে ৰৌটো কৰা।

T. H ढौटोके रौटो करा।

T. E. Dhoutȯke routȯ karā.

L. E. T. Making a wave into a Row (fish).

E. & N. Exaggerating things.

P. A. P. তিলক তাল কৰা।

E. E. P. To make a mountain of a mole-hill.

P. A. ঢৌতে খৰ মাৰা।

T. H. ढौते खर् मारा।

T. E. Dhaute khar mārā.

L. E. T. Sommersaulting over a wave.

E. & N. One who is out for diving would not be afraid of the waves. One who would not lose his valuable time for action even if the circumstances be unfavourable.

E. E. P. To catch time by the forelock.

P. A. তত্‌ত ধৰা।

T. H. ततत् धरा।

T. E. Tatat dharā.

L. E. T. Touching the vital point.

E. & N. Cutting to the quick. Telling one the unpleasant truth.

E. E. P. It is the truth that irritates a man.

P. A. তলি ফুটা চুঙা।

T. H. तलि फुटा चुङा।

T. E. Tali phutā chungā.

L. E. T. A tube with a hole at the bottom.

E. & N. A tube with a hole can not hold it's contents and remains empty. One who lives in endless wants.

E. E. P. The beggar's bag has no bottom.

P. A. তলৰ মাটি ওপৰ কৰা।

T. H. तलर् माटि ओपर् करा।

T. E. Talar mati ōpar karā.

L. E. T. Overturning the soil.

E. & N. It needs enough labour to overturn earth; hence it means hard labour.

E. E. P. Leaving no stones unturned.

P. A. তপত পিণ্ড খুওৱা।

T. H. तपत पिण्ड खुओवा।

T. E. Tapat pinda khuōwā.

L. E. T. Feeding a hot pinda.

E. & N. Hindus offer *'pinda'* to their ancestors at the sradha ceremony. Immediately after death they successively offer 'pinda' on the first ten days. If the first 'pinda' could be offered the same day of death it is called tapat (tapta) 'pinda'—hence the expression means to threaten one with immediate death. To threaten one with dire consequence.

E. E. P. Done to death all at once.

P. A. তপত ভাতৰ ধোঁৱাই খোৱা।

T. H. तपत् भातर् धोंवाइ खोवा।

T. E. Tapat bhātar dhōṇwāi khōwā.

L. E. T. The smoke of his hot rice bites him.

E. & N. The expression is derisively

used to express contempt to one who is afraid of slightest hardships. One who is afraid of work.

P. A. P. চোতালৰ ব'ৰ চেঙ্গা লাগে।

E. E. P. (i) If there were no clouds we should not enjoy the sun. (ii) He is a poor smith who can not bear smoke.

P. A. তলে গো বধ, ওপৰে ব্ৰহ্ম বধ।

T. H. तले गो बध्, ओपरे ब्रह्म बध्।

T. E. Tale gô badh, ôpare brahma badh.

L. E. T. Lower down it is killing cows, higher up it is killing Brahmins.

E. & N. Sometimes people are in a fix as their movement or action this way or the other will cause some harm. Hindus consider it sin to injure either a cow or a Brahmin. It refers to the position when one is bound to injure at least one. One who finds himself between the horns of a dilema.

E. E. P. Between the horns of a dilema.

P. A. তাতিৰ কি ঘোঁৰা বোৱা
বান্দৰৰ কি ঘৰ ছোওৱা।

T. H. तातिर् कि घोंरा बोवा,
बान्दरर् कि घर छोओवा !

T. E. Tātir ki ghônrā bôwā
bāndarar ki ghar chô-ôwā !

L. E. T. What is the use of a horse to a weaver ? What is thatching a house to a monkey ?

E. & N. Weavers are people of sedentary habit, they have got very little to do out of doors. So horses are of no use to them. Monkeys do not live in houses, so they are not concerned in thatching of houses. Hence, do not concern yourself with what you do not need.—Meddle not in matters which are not yours.

P. A. P. আদাৰ বেপাৰীৰ কি জাহাজৰ খবৰ।

E. S. P. अव्यापारेषु व्यापारः।

E. E. P. What right has a wheel-wright to write on the rites of a church ?

P. A. তাল প্ৰমাণ বাঢ়া,
তিল প্ৰমাণ টুটা।

T. H. ताल् प्रमाण बाढ़ा, तिल् प्रमाण् टुटा।

T. E. Tāl pramān bāhrā, til pramān tutā.

L. E. T. Growing as a fan palm fruit and diminishing as a sesamum seed.

E. & N. Things coming in abundance and going away negligibly.

E. S. P. अभ्रमलस्य क्षयं दृष्ट्वा वल्मीकस्य च सञ्चयम्।

E. E. P. To come by the pounds and go by the ounces.

P. A. তালুৰ আগেদি জীউ গ'ল।

T. H. तालुर् आगेदि जीउ गल्।

T. E. Tālur āgedi jiu gal.

L. E. T. His soul passed by the palate.

E. & N. The expression is used to convey the sense of extreme difficulties. A great fright.

E. E. P. He runs to extremes.

P. A. তালুই জিভাই লাগিল।

T. H. তালুহ্ জিভাহ্ লাগিল্।

T. E. Tālui jibhāi lāgil.

L. E. T. His tongue and palate are locked.

E. & N. In such a position one can not eat or drink to live, so it is the expression to convey the sense of a difficult position. A state of being stunned. To find oneself in a tight corner.

E. E. P. (i) He is at a loss. (ii) He is in a tight corner.

P. A. তিনি মুৰীয়া।

T. H. তিনি মূরীযা।

T. E. Tini muriyā.

L. E. T. The three-headed.

E. & N. A long lived man becomes stooping. In the last stage his head goes down into his knees. Thus the head takes three different positions through long years. Hence it means a decrepit, *i.e.* very very old man.

P. A. P. আঠুৰা মাজত মূৰ সোমোৱা।

E. E. P. A grand old man.

P. A. তিনি ভাগৰীয়া মাটিত, শগুণেও শ নাখায়।

T. H. তিনি ভাগরীযা মাটির সগুণেও স নাখায়।

T. E. Tini bhāgariyā mātit śaguneó śa nākhāi.

L. E. T. A vulture would not eat a carcass on a land owned by three co-sharers.

E. & N. There is every likelihood of having a difference of opinion between partners of common property, which is sure to lead to mismanagement.

P. A. P. উমৈহতীয়া শ বাহি হয়।

E. E. P. (i) A no-man's land. (ii) Many hands make light work. (iii) An ass that is common property is always worst saddled.

P. A. তিনি কাল যায় এক কাল থাকিল।

T. H. তিনি কাল যায় এক কাল থাকিল।

T. E. Tini kāl jāi ek kāl thākil.

L. E. T. Three parts of his life are gone leaving only one part.

E. & N. He who has played his part in life.

E. E. P. On the threshold of the grave.

P. A. তিলকে তাল কৰা।

T. H. তিলকে তাল্ করা।

T. E. Tilake tāl karā.

L. E. T. To make a sasamum into a fan-palm fruit.

E. & N. Exaggerating things.

E. E. P. To make a mountain of a mole-hill.

P. A. তিনি তেলনী মাৰি খোৱা।

T. H. तिनि तेलनी मारि खावा।

T. E. Tini telani māri khôwā.

L. E. T. He eats his broth thricespiced.

E. & N. One who can cook his meals heavily oiled and spiced ; hence a rich man.

E. E. P. Born with a silver spoon in his mouth.

P. A. তিনি পাইকৰ শ্ৰীৰাম বৰা,
তাৰে এটা ছাতি ধৰা।

T. H. तिनि पाइकर श्रीराम बरा,
तारे एटा छाति धरा।

T. E. Tini pāikar Srirām Borā, tāre etā chāti dharā.

L. E. T. Sriram is a Bora over three pikes, one of them holds his umbrella.

E. & N. In Ahom feudal system a Bora was in charge of ten rayats (tenants) who was not entitled to an umbrella-holder. Sriram poses to be a Bora with three pikes under him and engaging one of them to hold his umbrella.

P. A. P. গাত নাই ছাল বাকলি,
মদ খায় তিনি টেকেলি।

E. S. P. विद्वान् कुलीनो नकरोति गर्व्वम्।

E. E. P. He who lags most, longs most.

P. A. তিৰী, মিৰি, ভাটৌ, কৌৱা ;
ই চাৰি সঁজাত নোপোৱা।

T. H. तिरी मिरि भाटौ कोवा,
इ चारि सँजात नोपोवा।

T. E. Tiri, Miri, bhātou, kôwā ;
I chāri saṇjāt nôpôwā.

L. E. T. Women, The Miri, parrot, crow, these four are unreliable.

E. & N. Here Miri is not understood literally. Here it means a wild person. Women generally would not open their mind. Wild birds like parrot or crow can not be properly tamed. Hence one can not wholly depend on these.

E. S. P. कः प्राज्ञो वाञ्छति स्नेहं वेश्यासु
सिकतासु च।

E. E. P. Wild birds and wily people are not to be trusted.

P. A. তুলসীৰ লগত কল পটুৱাৰ মুক্তি।

T. H. तुलसीर् लगात् कल् पटुवार मुक्ति।

T. E. Tulashir lagat kal patuwār mukti.

L. E. T. In company with tulsi leaves the Banana bark attains salvation ; the rib of a plantain leaf is saved (get a good position) along with "Tuloshi" the holy basil and its leaf. (Ocimum Sanctum).

E. & N. Basil leaf is considered holy. They are made up into garlands using a split rib of plantain leaf to place it in the

neck of the idol of the Deity. Thus the rib used as a thread to make the garland though not considered holy, get a good place along with basil. Hence good company promotes one's status.

E. S. P. विशिष्टां विशिष्टैःसह समागमात्।

E. E. P. Good company upon the road is the shortest cut.

P. A. তুলাহেন নপাৰয় ভাৰ বান্ধে শিল,
কেৎকুৰি পিপিৰাই হস্তীগোট
গিল।

T. H. तुलाहेन नपारय् भार् बान्धे शिल्,
केत्कुरि पिपिराइ हस्तीगोट् गिल्।

T. E. Tulāhen napārai bhār bāndhe śil,
Ketkuri pipirāi hastigȯt gil.

L. E. T. He can not carry cotton yet gets ready to carry rocks. It is like small ants devouring the elephant.

E. & N. One who boasts of doing big things though he is unable to perform smaller acts.

P. A. P. কাঁহৰ নোৱাৰাৰ বৰ কথা
খাব নোৱাৰাৰ বৰ হাঁঠা।

E. S. P. अवसज्जस्य जिह्वाकण्ठे समुद्रं तर्तुमिच्छति।

E. E. P. (i) An idler's tongue is never idle. (ii) At a calm sea every man is a pilot.

P. A. তৃণ কুটা জ্ঞান কৰা।

T. H. तृण् कुटा ज्ञान् करा।

T. E. Trin kutā jnān karā.

L. E. T. Considering a thing as straw.

E. & N. Just to trifle.

E. S. P. तृणवत् मन्यते जगत्।

E. E. P. To care a fig.

P. A. তেল ৰজা, লোন পাত্ৰ,
জালা-হালধী ৰং মাত্ৰ।

T. H. तेल रजा लोन पात्र,
ज्वाला-हालधी रं मात्र।

T. E. Tel rajā, lȯn pātra,
jwālā-hāladhi rang mātra.

L. E. T. Oil is king, salt is courtiers, chillies and turmeric are only colours.

E. & N. Just as the taste of a curry depends largely upon salt and oil though turmeric adds only to the beauty. Our lavishness or spendthriftness do not prove our generousity.

E. E. P. Lavishness is no generousity.

P. A. তেলৰ কোঁহা কাঢ়া।

T. H. तेलर् कोंहा काढ़ा।

T. E. Telar kȯṇhā kāhrā.

L. E. T. Squeezing the fat out of his body.

E. & N. A strong and healthy man has got a fat reserve. If this reserve is destroyed, the man is subjected to lose his strength. Causing one to lose his power and position.

E. E. P. Teaching a good lesson.

P. A. তেল তামোলে চিৰি
ভাত কাপোৰে গিৰি।

T. H. तेल तामोले चिरि, भात् कापोरे गिरि।

T. E. Tel tāmôle chiri,
bhāt kāpôre giri.

L. E. T. Oil and betel make up good countenance ; rice and cloth make up a good household.

E. & N. The prosperity of a house could be determined from the nature of the food and clothing of a household. In other words, plentiful of food and clothing proves the prosperity of a house. Chewing beetle makes one's lips red and massaging oil in the body keeps the skin and the flesh tight and glossy ; hence good looking.

E. E. P. Salt and bread make the cheeks red.

P. A. তেলীৰ মূৰত তেল।

T. H. तेलीर् मूरत् तेल्।

T. E. Telir murat tel.

L. E. T. Oiling an oilman's head.

E. & N. It is useless to give one a thing, which he already possesses.

P. A. P. মাছৰ গা ধোৱা।

E. S. P. वृथा वृष्टिः समुद्रेषु वृथा तृप्तस्य भोजनम्।
वृथा दानं समर्थस्य वृथा दीपो दिवापि च॥

E. E. P. Carrying coal to Newcastle.

P. A. তেলীয়া কান্দে তেল পেলাই,
কপহুৱা কান্দে লেটপেটায়।

T. H. तेलीया कान्दे तेल् पेलाइ,
कपहुवा कान्दे लेट्पेटाय।

T. E. Teliā kānde tel pelāi,
kapahuwā kānde letpetāi.

L. E. T. The oilman weeps by dropping the oil, the cottonman weeps because the lost oil dropped in his cotton. Thus the same article caused grief to two ; by getting it out of one's hand and spoiling the other's articles.

P. A. তেজ ধুলে উটে, মঙহ ধুলে নুটে।

T. H. तेज धुले उटे, मङ्गह धुले नुटे।

T. E. Tej dhule ute,
mongah dhule nute.

L. E. T. Blood can be washed away but flesh can not.

E. & N. We easily forget about gains, but memory about suffering and losses remain.

E. E. P. Roses go but the thornes remain.

P. A. তেল বেছি হৈছে বালিত ঢালে।

T. H. तेल बेछि हैछे बालित् ढाले।

T. E. Tel bechi haiche bālit dhāle.

L. E. T. As he has more oil, he pours it into sand.

E. & N. One must not waste, if one has plentiful.

E. E. P. (i) If you have more you must carry them. (ii) Abuse is no argument against use.

P. A. তেলে পানীয়ে মিহল নহয়।

T. H. तेके पानीये मिहक नहय।

T. E. Tele pāniye mihal nahai.

L. E. T. Oil and water do not mix.

E. & N. Oil and water are substances whose qualities are fundamentally different. Hence they· always remain seperate if you will put them together.

E. E. P. Parallel lines never meet.

P. A. তোৰ হলে মোৰ,
মোৰ হলে বাপেৰৰো নহয় তোৰ।

T. H. तोर् हले मोर्,
मोर् हले बापेररो नहय् तोर्।

T. E. Tór hale mór, mór hale bāperaró nahai tór.

L. E. T. Yours is mine, but mine is not even your father's.

E. & N. Live alone a selfish friend. Such friend will try to be benifitted by you, but will never help you in return.

E. E. P. (i) Renounce the friend who eats what is mine with me, and what is his own by himself. (ii) What is yours is mine and what is mine is my own.

P. A. থল চাই কঠিয়া পাৰিবা।

T. H. थक् चाइ कठिया पारिबा।

T. E. Thal chāi kathiā pāribā.

L. E. T. Raise your seedling in a suitable place.

E. & N. Nursery needs delicate handling if we expect good result. It is applicable in the case of nursery both human and agricultural.

E. E. P Take advantage of your opportunities.

P. A. থাপদি খোৱা চিলাই
পাখী সোপাহে।

T. H. थापदि खोवा चिलाइ पाखी सोपा हे।

T. E. Thāpdi khówā chilāi pākhisópā hae.

L. E. T. Snatching kites get the feathers only.

E. & N. He who attends to his task halfheartedly can achieve no satisfactory result.

E. E. P. Unwilling services earn no thanks.

P. A. থান হৰালে মান হৰায়।

T. H थान् हराले मान् हराय्।

T. E. Thān harāle mān harāi.

L. E. T. You lose your respect, if you loss your place.

E. & N. A man may be known and respected in his own place; he can not expect to be known and respected in distant places. Loss of station follows loss of prestige.

P. A. P. নিজ দেশত ঠাকুৰ পৰ দেশত কুকুৰ।

E. S. P. स्थाने प्रधानं नकुलं प्रधानम्।

E. E. P. Your name in your country, in other countries your appearance.

P. A. দল টানিলে মাগুৰ খায়।

T. H दल् टानिले मागुर् खाय्।

T. E. Dal tānile māgur khāi.

L. E. T. He who can pull at dal grass can eat the magur fish.

E. & N. These fish generally live under the aquatic grass. One needs hard work to remove these grass to find out the fishes. Hence labour is rewarded.

P. A. P. দুঃখ কৰিলেহে সুখ ভবে।

E. S. P. उद्योगी पुरुषःसिंहः।

E. E. P. (i) Dilligence is the mother of good luck. (ii) In deep waters men find big pearls.

P. A. দগা-পখৰা কৰা।

T. H. दगा-पखरा करा।

T. E. Dagā-pakharā karā.

L. E. T. One's body is left with marks after being beaten. Hence the expression.

E. E. P. (i) Giving good lashes. (ii) Whipping outright.

P. A. দয়াৰ সমান ধৰম নাই।

T. H. दयार् समान् धरम् नाइ।

T. E. Dayār samān dharam nāi.

L. E. T. There is no virtue like kindness.

E. & N. If we are full of love and kindness to God's creation we can not but forgive other's faults. God is Love, so there is no religion like love.

E. S. P. १। दयाहि परमो धर्मः।
२। हेम धेनु धरादीनां दातारः सुलभा भुवि।
दुर्लभः पुरुषो लोके सर्व्व जीवे दयापरः॥

E. E. P. (i) To forgive is devine. (ii) Forgivenesss is the noblest revenge.

P. A. দহৰ লাঠি একৰ ভাৰ।

T. H. दहर् लाठि एकर् भार्।

T. E. Dahar lāthi ekar bhār.

L. E. T. The sticks of ten become a load to one.

E. & N. One can keep going well, if he receives small help from many.

L. E. T. বাইজে নথ জোকাৰিলে নৈ বয়।

E. S. P. संहतिः कार्य्य साधिका।।

E. E. P. (i) Little drops of water make the sea. (ii) Every little makes a mickle.

P. A. দণ্ডিত বনৰ বান্দৰ নাচে।

T. H. दण्डित् बनर् बान्दर् नाचे।

T. E. Dandit banar bāndar nāche.

L. E. T. At threat, the wild monkey dances.

E. & N. When necessity compels, one has to act in spite of oneself.

P. A. P. हरप्रसादात् प्रमथाऽपि नृत्यति।

E. E. P. (i) The poor must dance as the rich pipe. (ii) Subjects must dance as princes fiddle to them.

P. A. দন্দ কৰিবলৈও লগ লাগে।

T. H. दन्द करिबलैओ लग् लागे ।

T. E. Dand karibalaiŏ lag lāge.

L. E. T. We need some one even to quarrel.

E. & N. One is unable to live without a neighbour.

E. E. P. We can live without our friends, but not without neighbours.

P. A. দহজনে গাল ওফন্দালে মেধিও চোৰ।

T. H दहजने गाल् ओफन्दाले मेधिओ चोर् ।

P. A. Dahjane gāl ŏphandāle medhiŏ chŏr.

L. E. T. If ten persons puff their cheeks even a Medhi becomes a thief.

E. & N. There are Medhis of different castes in Assam who are the heads of smaller satras. They are teachers and preachers in their community. It also means persons who are selected as heads over groups of people by the religious and ruling hierarchies. Thus Medhi is a respectable person. If the people under a Medhi go against him, he is sure to lose his respectability. Hence union is strength.

E. S. P. संहतिः कार्य्य साधिका ।

E. E. P. Power is strengthened by union.

P. A. দহো আঙুলি খায়;
বুঢ়াই হেঁছিলে হে যায়।

T. H. दहो आङुलि खाय,
बुढ़ाइ हेंछिले हे याय ।

T. E. Dahŏ ănguli khāi,
buhrăi hechilelie jāi,

L. E. T. You eat with ten fingers but the food goes when pushed by the old.

F. & N. It is the master mind that prevails over others.

E. S. P. न सा सभा यत्र न सन्ति वृद्धाः ।

P. A. দক্ষিণ কুলত স্বৰগ পৰিল,
গা শিঁয়ৰি মানুহ মৰিল।

T. H. दक्षिण् कुलत् स्वरग् परिल्,
गा सियरि मानुह् मरिल् ।

T. E. Dakshin kulat swarag paril,
gă sinyari mănuh maril.

L. E. T. Thunderbolt fell in the south bank and a man died of shock (in the other bank).

E. & N. South bank generally speaking means the South bank of the Bramaputtra. The proverb refers to undue fear. It points to cowards.

P. A. P. নৈ নেদেখোঁতে লাঙঠ।

E. S. P. स्थानं उत्सृज्य गच्छन्ति सिंहाः
सत्पुरुषाः गजाः ।
तत्रैव च प्रक्षीयन्ते काकाः कापुरुषाः
मिथाः ॥

E. E. P. (i) Cowards die many times before their death. (ii) A hair of the dog that bit him.

(iii) Never trouble yourself till trouble troubles you.

P. A. দাগা দিয়া।

T. H. दागा दिया।

T. E. Dāgā diā.

L. E. T. Putting a burn mark.

E. & N. In old days one of the forms of punishment was to burn a mark with red-hot iron to offenders. So it means punishment.

E. E. P. To teach a good lesson.

P. A. দায় লাগিলেহে দায় ভাঙে।

T. H. दाय् लागिलेहे दाय् भाङे।

T. E. Dāi lagilehe dāi bhānge.

L. E. T. Difficulty solves difficulties.

E. & N. A solution comes when necessity arises.

E. S. P. तावत् भयस्य भेतव्यं यावत् भयमनागतम्।

E. E. P. Necessity makes even cowards brave.

P. A. দাম চাই কাম।

T. H. दाम् चाइ काम्।

T. E. Dām chāi kām.

L. E. T. Work according to the wage.

E. & N. Skilled labour is better paid off.

E. S. P. कर्म्मायत्तं फलं पुंसाम्।

E. E. P. As you sow, so you reap.

P. A. দাঁৰৰ মুখত বিষ নামে।

T. H. दाँरर् मुखत् बिष् नामे।

T. E. Dāṇrar mukhat bish nāme.

L. E. T. Poison gets down through an opening.

E. & N. An evil method becomes necessary to rectify another evil.

E. S. P. विषस्य विषमौषधिः।

E. E. P. Extreme evils have extreme remedies.

P. A. দাওত মাৰিলেও কোমোৰা,
কোমোৰাত মাৰিলেও দাও।

T. H. दाओत् मारिलेओ कोमोरा,
कोमोरात् मारिलेओ दाओ।

T. E. Dāȯt mārileȯ kȯmȯrā
Kȯmȯrāt mārileȯ dāȯ.

L. E. T. It is all the same whether you hit the gourd on a knife or hit the knife on a gourd.

E. & N. With a knife you cut a gourd or knock the gourd against the knife; the result is the same—the gourd will be cut.

E. E. P. (i) Six of the one and half a dozen of the other. (ii) Heads I win, tails you lose. (iii) Whether you boil snow or pound it, you can have but water of it.

P. A. দানে দুৰ্গতি খণ্ডায়।

T. H. दाने दुर्गति खण्डाय्।

T. E. Dāne durgati khandāi.

L. E. T. Gifts reduce difficulties.

E. & N. A giver is also a good receiver.

S. S. P. न हि दातात् परो बन्धुः ।

E. E. P. Gift dissolves rocks.

P. A. দাতাৰ নাৰিকল, কৃপণৰ বাঁহ।

T. H. दाताद् नारिकल्, कृपणद् बाँह ।

T. E. Dātār nārikal, kripanar bāṇh.

L. E. T. The liberal get cocoanuts, the miser bamboos.

E. & N. Cocoanut plants bear more fruits if you would pluck the ripe fruits in time without leaving them long enough in the tree. Bamboos thrive in conservation.

Follow cocoanuts and practise charity
Follow bamboos and practise thrift.

P. A. দাঙ্গিব নোৱাৰা শিলক পৰি নমস্কাৰ।

T. H. दाङ्गिब नोवारा शिलक् परि नमस्कार् ।

T. E. Dāngiba nôwārā śhilak pari namaskār.

L. E. T. The stone that can not be lifted should be bowed at.

E. & N. Leave alone what you can not achieve. Fight as you might.

S. S. P. अशक्तः सततं साधुः कुरूपा च पतिव्रता ।
व्याधितो देवभक्तश्च निर्धना ब्रह्मचारिणा ॥

E. E. P. That which cannot be cured must be endured. Grapes are sour. The sweetest grapes hang high.

P. A. দাঢ়িত বজা শিঙৰা।

T. H. दाढ़ित बजा शिङरा ।

T. E. Dāhrit bajā singarā.

L. E. T. A singra (a small fish having horn like spikes in its head) caught by the beard.

E. & N. The spikes of a singra fish easily get enmessed in a net and they are drawn out of water. Fishes lose their strength and soon die if they are drawn out of water. It means the helplessness of a man.

E. E. P. A fish out of water.

P. A. দাতাই দিলেও বিধাতাই নিদিয়ে।

T. H. दाताइ दिलेओ बिधाताइ निदिये ।

T. E. Dātāi dileô bidhātāi nidiye.

L. E. T. God does not give even if the donor would.

E. & N. Sometimes the Almighty debars us from enjoying the expected happiness.

P. A. P. আইৰ ঘৰত যায়, ছুৱো হাতে খায়,
বিধাতাই বোলে মই লগে লগে যায়।

S. S. P. मनुष्यस्य तदन्यथा ।

E. E. P. Man proposes, God disposes.

P. A. দাঁতে ওঁঠে ও লাগে।

T. H. दाँते ओंठे ओ लागे ।

T. E. Dāṇte ôthe ô lāge.

L. E. T. Sometimes the teeth and lip come into collision.

E. & N. These are inseparable part of our body which sometimes come into collision though they remain close to each other. It means that there are occassions when inseparable friends and relations also disagree and quarrel amongst themselves.

E. E. P. Top and bottom teeth sometimes come into awkward collision.

P. A. দানৰ গৰুৰ দাঁত নাচাবা।

T. H. दानर् गरुर् दाँत् नाचाबा ।

T. E. Dānar garur dāṇt nāchābā.

L. E. T. Do not look at the teeth *of* a gift cow.

E. & N. The age and activity of cattle could be ascertained by looking into its teeth. Good manners demand that we must not examine things of presentation as it amounts to insulting the donor by trying to judge his worth.

E. E. P. Never look at a gift-horse in the mouth.

P. A. দাওৰে পাৰেঁতে কুঠাৰ লগোৱা।

T. H. दाओरे पारोंते कुठार् लगोवा ।

T. E. Dāôre pārôṇte kuthār lagôwā.

L. E. T. Using an axe for the work of a knife.

E. & N. Making small things look big.

P. A. P. এক হাতৰ হল দুই হাতে কাঢ়া।

E. E. P. To make a mountain of a mole-hill.

P. A. দাঁত ভঙা সাপৰ ফোঁপনিয়ে সাৰ।

T. H. दाँत भाङ्गा सापर् फोंपनिये सार् ।

T. E. Dānt bhāngā sāpar phôpaniye sār.

L. E. T. Hissing sound is the only thing left in a serpent with broken teeth.

E. & N. One who is bereft of power can do no harm to others, but can roar.

E. S. P. सम्पूर्णघटो नकरोति शब्दं ।
अर्द्धो घटो घोषमुपैति नूनम् ॥

E. E. P. (i) Empty vessel sounds most.
(ii) Shallow streams make most din.

P. A. দাঁতে তৃণ ধৰা।

T. H. दाँते तृण् धरा ।

T. E. Dāṇte trin dharā.

L. E. T. He holds a straw by the teeth.

E. & N. In olden days it was a form of punishment for the offender to hold straw by his teeth. It became proverbial to express humble submission.

E. E. P. By humble submission.

P. A. দাঁতে দাঁত দি থকা।

T. H. दाँते दाँत दि थाका ।

T. E. Dāṇte dāṇt di thākā.

L. E. T. He keeps one set of teeth over the other.

E. & N. It means he has nothing to bite *i e.* he has not got a morsel of food.

P. A. P. আদা ভকান দিয়া।

E. E. P. Going without a morsel of bread.

P. A. দিন্ দেখি ভেশ লোৱা।

T. H. दिन् देखि भेस् लोवा।

T. E. Din dekhi bheś lôwā.

L. E. T. Dress as the time demand.

E. & N. Behave according to time and place. This proverb is used in both good and bad senses.

P. A. P. ধাব বুজি খেৱা দিয়া।

E. S. P. বর্ত্তমানেন কালেন বর্ত্তয়ন্তি বিচক্ষণাঃ।

E. E. P. (i) A time server. (ii) While in Rome, behave as Romans.

P. A. দিনৰ পৰ্ব্বত ৰাতিৰ জুই,
তাক নেখেদি থাক শুই।

T. H. दिनर् पर्बत् रातिर् जुइ,
ताक नेखेदि थाक् शुइ।

T. E. Dinar parbat rātir jui,
tāk nekhedi thāk shui.

L. E. T. Better remain sleeping than running after mountains at day time and a fire at night.

E. & N. Hills and mountains appear to be nearer than what they actually are in day light. Likewise a distant fire looks nearer at night. Both are deceptive as to their distance.

E. S. P. दूरस्था पर्व्वतोरम्या।

E. E. P. Don't run after a marsh lamp.

P. A. দিলে পায়।

T. H. दिले पाय्।

T. E. Dile pãi.

L. E. T. Give and you will get.

E. & N. One who extends a helping hand to others is sure to be helped by his fellowmen.

P. A. P. যমপুৰী নিদানৰ ঠাই,
ইয়াত দিলে তাত পায়।

E. S. P. অম্বুগর্ভোহি জীমূতশ্চাতকৈরভিনন্দ্যতে।

E. E. P. (i) He that gives to the poor lends to the Lord. (ii) The hand that gives, gathers. (iii) Nature pays for virtue. (iv) A man's gift make room for him.

P. A. দিনটো যায় ক্ষণটো নাযায়।

T. H. दिनटो याय् क्षणटो नायाय्।

T. E. Dintô jāi kshontô najãi.

L. E. T. A day passes but a moment does not.

E. & N. Unforeseen difficulties may arise in any moment of a day though the major part of the time may pass smoothly.

P. A. P. কয়েকৰ তোজ খাওঁতা নাই।

E. E. P. Many a slip between the cup and the lip.

P. A. দি মৰে, খাই তৰে।

T. H. दि मरे, खाइ तरे।

T. E. Di mare, khãi tare.

L. E. T. He dies by giving but is saved by eating.

E. & N. The English equivalent offers the best explanation.

E. E. P. Telling the truth does good to him who hears, bad to him who speaks.

P. A. দুমুখীয়া সাপ।

T. H. दुमुखीया साप्।

T. E. Dumukhiyā shāp.

L. E. T. A Double-mouthed snake.

E. & N. One who is injurious from all sides.

P. A. P. (১) ধাৰেও কাটে, বাৰেও কাটে।
(২) দোপতিয়াত বহা।

E. E. P. Double-edged weapon.

P. A. দুখ কৰিলে মুখ ভৰে।

T. H. दुःख करिले मुख भरे।

T. E. Dukh karile mukh bhare.

E. & N. He who works hard live in plenty.

E. E. P. (i) Deligence is the mother of good luck. (ii) God sells all things to hard labour.

P. A. দুখৰ উপৰি দুখ,
কুকুৰে কামোৰে ছাৱালে দলিয়ায়
তথাপি নিমিলে সুখ।

T. H. दुखर् उपरि दुख,
कुकुरे कामोरे छावाके दलियाइ
तथापि निमिले सुख।

T. E. Dukhar upari dukh,
kukure kāmóro chāwāle daliāi,
tathāpi nimile sukh.

L. E. T. He is bitten by dogs, pelted with stones by children, thus his sorrows accumulate and he can never be happy.

E. & N. He is happy who is contented with his lot.

P. A. P. কুগ্ৰহে ধৰিলে ঠাকুৰো কুকুৰ।

E. S. P. प्रायः समुपपन्ने विपत्तिकाले धियोहि
पुंसां मलिना भवन्ति।

E. E. P. We must take the world as we find it.

P. A. দুখীৰো দিন যায়
সুখীৰো দিন যায়।

T. H. दुखीरो दिन् जाय् सुखीरो दिन् जाय्।

T. E. Dukhiró din jāi,
Sukhiró din jāi.

L. E. T. Days pass for the rich and days pass for the poor.

E. & N. Time does not wait for any body.

P. A. P. বেলি কাৰো বাট নাচায়।

E. E. P. As long lives a merry heart as a sad. (ii) Time and tide wait for none.

P. A. দুই নাওত দুই ভৰি।

T. H. दुइ नाओत दुइ भरि।

T. E. Dui naót dui bhari.

E. & N. One must choose one course of action if one wants to succeed. It some body keeps two legs on two boats he will meet with disaster instead of making a journey.

E. E. P. (i) Between two stools, one must come to the ground.

(ii) If you run after two hares you will catch neither

P. A. দুখৰ ৰাতি ওৰ নপৰে।

T. H. दुःखर् राति ओर् नपरे।

T. E. Dukhar rāti ȯr napare.

L. E. T. There is no end to the night of sorrow.

E. & N. When one is in afflication, time hangs heavy with him.

E. S. P. "ग्रीष्मकाले दिनं दीर्घम् शीतकाले तु शर्व्वरी।
परोपतापिनः सर्व्वोप्रायशो दीर्घजीविनः॥"

E. E. P. Sad hours seem long.

P. A. দুষ্টৰ লট্‌পট্ সন্তৰ মৰণ।

T. H दुष्टर् लट्-पट् सन्तर् मरण।

T. E. Dustar lat pat santar maran.

L. E. T. The wicked will manage to get out of difficulties by means, fair or foul, honest ways make people often suffer.

P. A. P. মৰাৰ উপৰত খড়াৰ ঘা।

E. S. P. अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च।
अजापुत्रं बलिं दद्यादेवो दुर्ब्बल घातकः॥

E. E. P. If there were no fools, there would be no knaves.

P. A. দূৰা-কাছৰ নিছিনা বালিত কণী পাৰা।

T. H. दूरा काछर् निछिना बालित कणी पारा।

T. E. Durā kāchar nichinā bālit kani pārā.

L. E. T. Tortoise lays eggs in the sands and do not sit for hatching. Neither do they live nearby where the eggs are laid. Nature takes care of these. It refers to dead parents who leave young children without provision or any one to look after them.

P. A. P. দলনিত পোনা মেলা।

E. E. P. Leaving progeny to its fate.

P. A. দূৰৈৰ পৰ্ব্বত নিটোল।

T. H. दुरैर पर्वत निटोल्।

T. E. Durair parbat nitȯl.

L. E. T. Distant mountains look smooth.

E. & N. We are deceived when we judge a thing from a distance without going into it.

E. S. P. दूरस्थाः पर्व्वता रम्याः।

E. E. P. We admire at a distance, things which deceive us. The sweetest grapes hang highest. Blue are the hills that are far from us.

P. A. দূৰৈৰ ৰৌ-বৰালী,
ওচৰৰ পুঠি-খলিহা।

T. H. दूरैर् रौ-बराली, ओचरर् पुठि-खलिहा।

T. E. Durair rau-barāli, ȯcharar puthi-khalihā.

L. E. T. Rou and Barali (big fishes) of far away places are equal to Puthi and Khaliha (small fishes) found nearer.

E. & N. We should remain content with small things found nearer than trying to get big things from distant places. So time is an essential factor.

P. A. P. হাবাঙত লোণ গৰা,
দেহৰ বা কি অৱস্থা।

B. S. P. वरमद्य कपोतः श्वो मयूरः।

E. E. P. Time is money.

P. A. দূৰৈৰ গঙ্গা ওচৰত মিলা।

T. H. दूरैर् गङ्गा ओचरत् मिला।

T. E. Durair gangā ȯcharat milā.

L. E. T. The distant Ganga was found close at hand.

E. & N. To take a dip in the Ganga is considered a religious or virtuous act. Ganga is quite far away from Assam. One has got to undergo difficulties to reach the Ganga. Hence it means an easy going time.

P. A. P. হাত মেলি স্বৰ্গ পোৱা।

E. E. P. Having a smooth sailing.

P. A. দেখি শিকে, ঠেকি শিকে।

T. H. देखि शिके, ठेकि शिके।

T. E. Dekhi shike, theki shike.

L. E. T. Learning by seeing, learning by landing in difficultis.

E. & N. There are people who would learn to move in this world by looking at things. There are others who would not learn a thing unless they get into difficult position.

E. E. P. To learn by sight and to learn by rod.

P. A. দেহা আছে, বেহা আছে।

T. H. देहा आछे, बेहा आछे।

T. E. Dehā āche, behā āche.

L. E. T. So long there is the body, there is business.

E. & N. There is no derth of work for a healthy man.

E. E. P. Health is wealth.

P. A. দেখন শুৱন।

T. H. देखन् शुवन्।

T. E. Dekhan shuan.

L. E. T. Apparenlly nice-looking.

E. & N. Trying to look nice, though it is not so. One who is showy or a fop.

E. E. P. All that glitters is not gold.

P. A. দেখিলে চকু টোকে,
নেদেখিলে হিয়া পোৰে।

T. H. देखिले चकु टोके, नेदेखिले हिया पोरे।

T. E. Dekhile chaku tȯke nedekhile hiyā pȯre.

L. E. T. Eyes burn if within sight. The heart burns if out of sight.

E. & N. Friends and relations lose their charm if they are always seen or never seen.

E. E. P. Friends are lost by calling often and calling seldom.

P. A. দোপতিয়াত বহা।

T. H. दोपतियात बहा।

T. E. Dôpatiyāt baha.

L. E. T. To sit on a double line.

E. & N. We have got a chess-like game played by two with sixteen beads on each side. The lines on the board are so arranged that either three or four beads will make a straight line. When one can place his beads in a line he can take one of the opponant's bead. Clever players can place his beads in such a way that moving a bead either way will form a line. So it refers to one who can bargain both ways.

P. A. P. ধাৰেও কাটে বাৰেও কাটে।

E. E. P. Bargaining both ways. A double-edged weapon.

P. A. দোৱনী গাইৰ লাঠি খাব পাৰি।

T. H. दोवनी गाइर् लाठि खाब पारि।

T. E. Dôwani gāir lāthi khāba pāri.

L. E. T. The kick of a milch cow can be tolerated.

E. & N. We can stand the kick of a milch cow, because she gives us milk. Likewise, we can tolerate rude behaviour from our benefactors.

E. E. P. Give me roast meat and beat me with the spite. Gathering gear (wealth) is pleasant pain.

P. A. ধৰোঁ মাছ নুচোঁ পানী।

T. H. धरो माछ नुचों पानी।

T. E. Dharôn̩ māch nucuôn̩ pāni.

L. E. T. I will catch fish but will not touch water.

E. & N. Half-hearted workers. One who is desirous of catching fish but would not like to get into water or wet his hands and feet.

E. E. P. (i) Loving fish but is loth to wet the feet. *(ii)* Puss loves fish but does not like to wet her feet.

P. A. ধৰি আনা বান্দৰ।

T. H. धरि आना बान्दर्।

T. E. Dhari ānā bāndar.

L. E. T. A fresh-caught monkey.

E. & N. A newly caught monkey would keep shy and silent till he gets familiar to his new environments. It means a new-comer who is not acquainted with his surroundings.

E. E. P. A stranger.

P. A. ধৰিব লাগে গাইৰ বাঁটত,
ধৰে হালোৱাৰ বাঁটত।

T. H. धरिब लागे गाइर् बाँटत,
धरे हालोवार बाँटत।

T. E. Dharibo lāge gāir bān̩tat,
dhare hālôwār bān̩tat.

L. E. T. He is to feel the udder of the cow, instead he does that of the bullock.

E. & N. Trying to find things in a wrong place. Working the wrong way.

E. E. P. (i) Rubbing the wrong way. (i) Backing a wrong horse.

P. A. ধৰ্ম্মত থাকন্ত হৰি নাছাৰন্ত সঙ্গ।

T. H. धर्मत थाकन्त हरि नाछारन्त सङ्ग।

T. E. Dharmat thākanta hari nā-chāranta sanga.

L. E. T. God becomes his companion, who remains virtuous.

E. & N. Virtuous people are safe in the hands of God.

P. A. P. অৰ্জ্জুনৰ ৰথৰ সাৰথি নাৰায়ণ।

E. S. P. यतो धर्मस्ततो जयः।

E. E. P. He whom God steers, sails safley.

P. A. ধৰ্ম্মপুত্ৰ যুধিষ্ঠিৰ।

T. H. धर्म्म पुत्र युधिष्ठिर।

T. E. Dharmaputra Yudhisthir.

L. E. T. Yudhisthira the son of righteonsnoss.

E. & N. The Lord of Death is known as Dharma *i.e.* justico. He meets out justice to all equally. Yudhisthir was born of him who is famous for his honesty and his name became proverbial. It refers to one who is honest to the hilt.

E. E. P. Truthfulness incarnate. Honesty incarnate.

P. A. ধনেই ধৰ্ম্মৰ মূল।

T. H. धनेइ धर्म्मर् मूल्।

T. E. Dhanei dharmar mul.

L. E. T. Wealth is the root of virtue.

E. & N. If a man does not live in wants it is easy for him to follow the righteous path.

E. S. P. धनाद् धर्म्मस्ततः सुखम्।

E. E. P. (i) Money masters all things. (ii) Riches and favours go before wisdom and art.

P. A. ধৰ্ম্মৰ সাৰেঙ বতাহে বায়।

T. H. धर्म्मर् सारेङ्‌ बताहे बाय्।

T. E. Dharmar Sāreng batahe bāi.

L. E. T. The wind will play the sareng (a musical string instrument) of viatue.

E. & N. One has got to play a musical instrument with the help of the hand. The instrument of virtue is played by the wind. It means that good deeds spread by themsolves without any body's propaganda.

P. A. P. ধৰ্ম্মৰ ঢোল বতাহত নাচে।

E. E. P. (ii) Good things will spread of themselves. (ii) Actions speak louder than words.

P. A. ধৰ্ম্মৰ তুলাচেনী।

T. H. धर्म्मर् तुलाचेनी।

T. E. Dharmar tulācheni.

L. E. T. A balance of virtue.

E & N. A balance of virtue alwas gives correct reading *i.e.* a virtuons man will always stick to his honest judgment (Tulacheni is a kind of

balance used for weighment in olden days).

E. E. P. (i) A Daniel has come to the judgment. (ii) Judges should have two ears both alike.

P. A. ধন লাহ, ধন বাহ, ধন হলে ভাল মাছ।

T. H. धन् लाछ्, धन् बाछ्, धन् हले भाल् माछ्।

T. E. Dhan lās, dhan bās, dhan hale bhāl māch.

L. E. T. Wealth is all, the wealthy gets good fishes.

F. & N. In this world, one can get anything by wealth.

P. A. ধন দিলে সোণ, সোণ দিলে দঁতাল হাতীও পোন।

E. S. P. धनेन बलवान् लोकः।

E. E. P. Gifts make their way through stone walls.

P. A. ধনৱন্তৰ সম্বোধন, নিৰ্ধনীৰ ক্ৰন্দন।

T. H. धनवन्तर् सम्बोधन्, निर्धनीर् क्रन्दन्।

T. E. Dhanawantar sambȯdhan, nirdhanir krandan.

L. E. T. Rich people are regarded, poor people weep.

E. & N. In this world we regard and respect the wealthy people, while we do not feel or sympathise with the poor who live in misery.

E. S. P. स एव वक्ता स च दर्शनीयः, सर्वे गुणाः काञ्चनमाश्रयन्ति।

E. E. P. The rich can afford to throw a challenge, the weak can only weep.

P. A. ধন দিলে সোণ, সোণ দিলে দঁতাল হাতীও পোন।

T. H. धन् दिले सोण्, सोण् दिले दंताल् हातीओ पोन्।

T. E. Dhan dile sȯn, sȯn dile daṇtāl hātiȯ pȯn.

L. E. T. Give money and it will bring gold, give gold and the tusker even is straightened.

E. & N. Wealth can master anything. You can buy gold with your money and with gold you can master a tusker. It also means that gold can buy the support of powerful people.

P. A. P. ধন লাহ, ধন বাহ, ধন হলে ভাল মাছ।

E. S. P. धनेन बलवान् लोकः।

E. E. P. Gifts make their way through stone walls.

P. A. ধৰ জৰী মাৰ টাঙোন।

T. H. धर् जरी मार् टांगोन्।

T. E. Dhar jari mār tāngȯn.

L. E. T. Catch rope, beat club.

E. & N. One who unduly expects immediate results of a given work. One who hastily takes recourse to illegal action. Ordering impossible things.

P. A. P. ধৰি আন পুঁৰি খাওঁ।

E. E. P. (i) A thoughtless mob. (ii) Taking law into one's hands.

P. A. ধাৰ বুজি খেওৱা দিবা।

T. H. धार् बुजि खेओवा दिबा।

T. E. Dhār buji kheȯwā dibā.

L. E. T. Sail your boat considering the current.

E. & N. Act, as your circumstances permit.

P. A. P. ছেগ চাই কাম কৰা।

E. S. P. वर्त्तमानेन कालेन वर्त्तयन्ति विचक्षणाः।

E. E. P. (i) On the sea sail, on land settle. (ii) To trim one's sail to the wind.

P. A. ধানৰ পেটত চাউল,
পতানৰ পেটত একো নাই।

T. H. धानर् पेटत् चाउल्,
पतानर् पेटत एको नाइ।

T. E. Dhānar petat Chāul, patānar
petat ekȯ nāi.

L. E. T. You will find a rice inside the paddy, but you don't find anything inside a husk.

E. & N. One cannot expect good results from bad work.

E. E. P. A bad beginning ends in nothing.

P. A. ধান পকাটৈ টুনি নিজীয়ে।

T. H. धान् पकालै टुनि निजीये।

T. E. Dhān pakālai tuni nijiye.

L. E. T. The Tuni bird can not survive till the paddy is ripe.

E. & N. One whose needs cannot wait any further.

P. A. P. ই ভালে হৰাহ, সি ভালে হৰাহ,
মই বান্ধৱা জীম কেমাহ।

E. S. P. निमिषं किंचित्कालावधेही प्राणैर्वियु-
ज्यते।

E. E. P. While Rome deliberates, Saguntum perishes.

P. A. ধাৰেও কাটে বাৰেও কাটে।

T. H. धारेओ काटे बारेओ काटे।

T. E. Dhāreȯ kāte bāreȯ kāte.

L. E. T. Both the sharp side and the blunt side cut.

E. & N. Gaining either way.

P. A. P. দুমুখীয়া সাপ।

E. E. P. Double-edged weapon.

P. A. ধুই পখালি কোলাত লয়,
তেওঁৱে বোলে তাই,
মাৰি ধৰি বাটত থয়,
তেওঁ বোলে আই।

T. H. धुइ पखालि कोलात् लय्,
तेओंयेबोले ताइ,
मारि धरि बाटत् थय्,
तेंओ बोले आइ।

T. E. Dhui pakhali kȯlāt lai,
teȯ bȯle tāi.
Māri dhari bātat thai,
teȯ bȯle āi.

L. E. T. She is given bad names even though she washes, dresses and places the child on her lap; the other gets a good name though she beats and

drives the child out to the road.

E. & N. Love is thick even if you do not make a show of it.

E. E. P. They love most who are least valued.

P. A. ধূলাৰ জৰী।

E. S. P. धूलार् जरी।

T. E. Dhulār jari.

L. E. T. A rope of sand.

E. & N. One can not twist a rope with sands. It means that a thing cannot last if it's foundation is weak.

E. F. P. A house of cards.

P. A. ধেনু চাৰিব নাযাৱ যাদু কোন বৰুৱাৰ পো ?

T. H. धेनु चारिब नाजाव यादु कोन् बरुआर् पो ?

T. E. Dhenu chāriba nājāw Jādu kôn Baruār pô ?

L. E. T. Which Barua's son you are that you will not go to tend the cattle ?

E. & N. Being the son of king Nanda, Lord Krishna himself used to tend cattle regularly. So it means that none should consider his work ignoble.

E. E. P. Neglect not your work.

P. A. ধোঁতে পিছলা।

T. H. धोंते पिछला।

T. E. Dhôṇte pichalā.

L. E. T. It slips away while washing.

E. & N. When misfortune prevails, the surest things would slip away from one's hands.

P. A. P. শ্ৰীবৎসৰ পোৰা মাছ।

E. E. P. Many a slip between the cup and the lip.

P A. ধোঁৱা-মোঁৱা দেখুওৱা।

T. H. धोंवा मोंवा देखुओवा।

T. E. Dhôṇwā-môṇwā dekhuôwā.

L. E. T. To make one's eyes smoky.

E. & N. When a man has got to suffer pains tears come out of his eyes and blur his vision—hence the expression. To make one suffer pains.

P. A. P. চোকে চোকে পানী খুওৱা।

E. E. P. To teach a good lesson.

P. A. ধ্ৰুৱ সত্য।

T. H. ध्रुव सत्य।

T. E. Dhruba satya.

L. E. T. It is certain as Dhruba.

E. & N. According to Hindu mythology Dhruba, an Indian prince through ardent prayers became an adept who was placed as the Pole star by the Almighty. Pole-star does not change position in the sky. It always appears in its fixed place. So the proverb means as certain as anything.

E. E. P. (i) Certain as death. (ii) Sure as the sun rises in the east.

P. A. নমৰিলেও দহজনৰ লগত চকু মুদিবা।

T. H. नमरिलेओ दहजनर् लगत चकु मुदिबा।

T. E. Namarileó dahjanar lagat chaku mudibā.

L. E. T. Shut your eyes with ten others even if you do not die.

E. E. P. (i) Do as Rome does, while at Rome. (ii) You must howl if you are among wolves.

P. A. নখৰ মূৰত তেল দি খোৱা।'

T. H नखर् मूरत् तेल दि खोवा।

T. E. Nakhar murat tel di khówā.

L. E. T. He oils his nail tops and eat.

E. & N. One who has got nothing to do but plenty to enjoy.

E. S. P. गर्भेश्वरः।

E. E. P. Born with a silver spoon in the mouth.

P. A. নদীৰ হানা, পাইকৰ থানা।

T. H. नदीर् हाना, पाइकर् थाना।

T. E. Nadir hānā, pāikar thānā.

L. E. T. What is a river-bend to a boats man is a thana to a *pike*.

E. & N. A *pike* is the last member of the feudal system in Assam. Katówali or Police Station is known as thāna in Assam. As the navigators face a tough time in the bend of a river so the *pikes* or the *rayots* face a tough time in the police station where they might meet a turning point of life.

E. E. P. Mind the corner where life's road turns.

P. A. ন দেবায়, ন ধৰ্মায়।

T. H. न देवाय न धर्माय।

T. E. Na devāya na dharmāya.

L. E. T. It does not come to the use of God nor of any virtuous cause.

E. & N. A thing which serves no good purpose.

E. S. P. अकाककुष्माण्डम्।

E. E. P. (i) Good for nothing.
(ii) Neither here nor there.

P. A. নমৰে মানে চাবা,
নুবুৰে মানে বাবা।

T. H. नमरे माने हाबा, नुबुरे माने बाबा।

T. E. Namare māne hābā,
nubure māne bābā.

L. E. T. Attend to one till there is life in him and do not leave a boat in despair till it sinks.

I. & N. Do not leave a work in despair till there is the slightest hope of success.

E. E. P. (i) While there is life, there is hope. (ii) Never leave the ship.

P. A. নপুংসকৰ পুংসবন।

T. H. नपुंसकर् पुंसवन्।

T. E. Napungshakar pungsaban.

L. E. T. Punshaban of an unuch.

E. & N. Hindus have ten samskāras and 'Punsaban' is the sanskara performed during the first pregnancy of the wife. Unnuchs cannot procreate, so this ceremony is meaningless to them.

E. E. P. A beggar may sing before a a pickpocket.

P. A. নখৰ পিঠি যেন কাপোৰ।

T. H. नखर् पिठि येन कापोर्।

T. E. Nakhar pithi jen kāpór.

L. E. T. The cloth is smooth as the top of the finger nail.

E. & N. It refers to a piece of nicely woven cloth.

P. A. নৰীয়া চাই পৰীয়া।

T. H. नरीया चाइ परीया।

T. E. Nariya chāi paryā.

L. E. T. A nurse according to tho disease.

F. & N. Act according to necessity. Rough people need tough handling.

P. A. P. কুকুৰ ইচ্ছাই টাঙোন।

E. S. P. हस्तीचांकुश हस्तेन कशाहस्तेन वाजिनः।
शृङ्गी लगुड हस्तेन खड्गहस्तेन दुर्जनः॥

E. E. P Desperate ills must have desperate remedies.

P. A. নদী নলা যি ফালে যাই,
শিহু ঘৰিয়ালো সেই ফালে যায়।

T. H. नदी नाला यि फाके याइ,
सिहु घरियाको सेइ फाके याय्।

T. E. Nadı nālā ji phāle jāi,
Ssihu ghariwāló sei phāle jāi.

L. E. T. The crocodile and porpoise follow the river course.

E. & N. As the aquatic animals follow the course of a river, so people will follow them who have plenty.

P. A. P. ১। যৌ দেখিলে মাখি পৰে।
২। বগা ভাত দেখিলে কাউৰীৰ আকাল নাই।

E. S. P. धनेन बलवान् लोकः।

E. E. P. (i) Friends are plenty, while tho purse is full. (ii) Drab yourself with honey and you will have plenty of flios.

P. A. নতে নবুৰী, পুৰণি হলে ছবুৰী।

T. H. नते नबुरी, पुरणि हले छबुरी।

T. E. Nate naburi, purani hale chaburi.

L. E. T. We value new things and devalue the old ones.

E. & N. Old things are devaluated. It means that people would pay nine '*Buries*' for a new thing and six for old ones. Normally the proverb refers to tho attention paid to new and old wives.

P. A. নাই মৰা বুলি কি মৰাও দেখা নাই?

T. H. नाइ मरा बुलि कि मराओ देखा नाइ?

T. E. Nāi marā buli ki maraó dekhā nāi?

L. E. T. Have I not seen a dead though I am not dead ?

E. & N. One can learn by other's experiences. One is able to differenciate between a living and a dead man.

E. E. P. Dead men open living men's eyes.

P. A. নাই ভূমি চতুৰ্সীমা,
হালোৱা গৰুই পাৰে ডিমা।

T. H. नाइ भूमि चतुर्सीमा,
हालोवा गरुइ पारे डिमा।

T. E. Nāi bhoomi chatursimā,
hālôwā garui pāre dimā.

L. E. T. He who has no lands looks for its boundaries, like the laying of eggs by a bullock.

E. & N. He who has not tasted a thing can not desire it.

E. S. P. मूर्खस्य पुत्रपण्डितः।

E. E. P. He who has no head needs no hat. There is no desire for what is unknown.

P. A. নাকত তেল দি শোৱা।

T. H. नाकत तेल् दि शोवा।

T. E. Nakat tel di śôwā.

L. E. T. To sleep by oiling the nose.

E. & N. To fall asleep without having a disturbing thought.

E. E. P. Sleeping like a dove.

P. A. নাই নাই চাউল পাত,
বহাই দে শুদা ভাত।

T H. नाइ नाइ चाउल् पात,
बहाइ दे शुदा भात।

T. E. Nāi nāi chāul pāt
bahāi de śudā bhāt.

L. E. T. If you don't have corns, prepare plain rice.

E. & N. Ignorant people do not doubt possibility of a thing as he has no knowledge of it.

E. E. P. He doubts nothing who knows nothing.

P. A. নাজানাৰ ডোল ঠেঙত,
জানাৰ ডোল গলত।

T. H. नाजानार् डोल् ठेङ्गत,
जानार् डोल गलत।

T. E. Nājānār dôl thengat
jānār dôl galat.

L. E. T. A rope binds a fool by the legs and a wise by the neck.

E. & N. A wise man can understand about all the aspects of a difficult situation which remains unintelligible to an ignorant man. So when an intelligent man commits a mistake none would sympathise with him, while an ignorant man is excused for the same act.

E. E. P. (i) Fortune favours the fool.
(ii) Where ignorance is bliss it is a folly to be wise.

P. A. না মাছ, না মঙহ।

T. H. ना माछ्, ना मङ्गह।

T. E. Nā māch, nā mangah.

L. E. T. It is not fish, it is not flesh.

E. & N. He is neither a friend nor a

foe. A thing that can neither please nor displease anybody.

E. E. P. (i) Neither fish, nor flesh.
(ii) Neither crow nor croak.

P. A. নামাতাই সন্মতিৰ চিন।

T. H. नामाताइ सन्मतिर् चिन्।

T. E. Nāmatāi sanmatir chin.

I. E. T. Silence shows assent.

E. & N. When a man gives his consent to something he keeps silent.

E. S. P. मौनं सम्मतिलक्षणम्।

E. E. P. Silence signifies consent.

P. A. নান্নং নবস্ত্ৰং।

T. H. नान्नं नवस्त्रं।

T. E. Nānnang nabastrang.

L. E. T. Without food, without cloth.

E. & N. One who is in dire distress.

E. S. P. नान्नं नवस्त्रं नवधारीपात्रं।

E. E. P. A pennyless pauper.

P. A. নাগ্‌ৰা পিটা দিয়া।

T. H. नागरा पिटा दिया।

T. E. Nāgrā pitā diyā.

L. E. T. Beat him as you beat the '*Nagra*' drum.

E. & N. *Nagra* is a kind of drum and drums are always beaten to produce the desired sound. Thus it has become proverbial when a man is beaten outright.

F. E. P. Fear baiting.

P. A. নাকান্দ ছাৱাল ৰ'বি,
বাপেৰ গৈছে কল ৰুব,
থোক পৰিলে খাবি।

T. H. नाकान्द् छावाल् रबि,
बापेर गैछे कल् रुब, थोक् परिले खाबि।

T. E. Nākand chawal rabi,
Bāper gaiche kal ruba,
Thók parile khābi.

L. E. T. Stop crying and wait, you child. Your father has gone to plant the plantain. You will eat the banana when it fruits.

E. & N. It refers to one who promises to help others if they can make him capable of granting it.

P. A. P. হৰ হুলি, বুলিব বাপ,
ভেহে গুছিব মনৰ তাপ।

F. E. P. Make me a prophet and I will make you rich.

P. A. নাম কাঢ়িব নোৱাৰি তাৱৈ
বোলে।

T. H. नाम काढ़िब नोवारि तावै बोले।

P. A. Nām kāhriba nóāri tāwai bóle.

L. E. T. He calls him '*Tāwai*' as he is unable to utter the name.

E. & N. People having the same name as that of one's father is addressed as '*Tawai*' by him for it looks awkward to address one by his father's name. It therefore means that one should be courteous to persons whom he can not cow down.

P. A. P. বলে নোৱৰা শিলক পৰি নমস্কাৰ।

E. S. P. अयाचकः सततं साधुः कुरूपा च पतिव्रता।
व्याधितो देवभक्तश्च निर्धना ब्रह्मचारिणः॥

E. F. P. In vain to speak against Hercules.

P. A. নাওৰ বুকুত চৰী মাৰা।

T. H. नाओर् बुकुत चरी मारा।

T. E. Nāôr bukut chari mārā.

L. E. T. He trys to ply a boat by placing the poles inside the boat.

E. & N. One can push a boat to speed with a pole by pushing it against the ground underneath the water. The boat can not be moved with a pole by pushing it against the boat itself. It is a paradox.

E. E. P. Never preach beyond your conception.

P. A. নাওৰ বল বৈঠা, ধানৰ বল কৈঠা।

T. H. नाओर् बल बैठा, धानर् बल कैठा।

T. E. Nāôr bal baithā, dhānar bal kaithā.

L. E. T. The strength of a boat is in its oars, the strength of paddy is in its seedlings.

E. & N. The speed of a boat depends upon the strength of the men with oars. Successful crop is dependent upon the quality of the seedling.

P. A. নাম শুনিলে মাটিত সাত কিল।

T. H. नाम शुनिले माटिते सात किल।

T. E. Nām śunile mātite shāt kil.

L. E. T. He gives seven blows to the ground on hearing the name.

E. & N. He expresses contempt as soon as the name of whom he dislikes is heard of.

P. A. P. যাৰে নোৱাৰোঁ নাম শুনিব তাকে যায় ধান কিনিব।

E. E. P. Faults are thick, where love is thin.

P. A. নাৱৰ গৰ্ভে মাৱৰ গৰ্ভে সমান।

T. H. नाओर् गर्भे माओर गर्भे समान्।

T. E. Nāôr garbhe māôr garbhe samān.

L. E. T. The boat's womb and the mother's womb are similar.

E. & N. There is similarity of sound in the words '*nāôr*' and '*māôr*' and the common word '*garbha*' completes the rhyme. One can not observe social rules while in the womb. People in old days undertook long journeys in boats if there was a navigable river. During such journeys they had to relax social rules; hence the comparison.

E. S. P. आपदि नियमः नास्ति।

E. E. P. Outside society, we relax rules.

P. A. নাকাটা খেৰ নকুৰি গুটিওৱা।

T. H. नाकाटा खेर् नकुरि गुटिओवा।

T. E. Nākātā kher nakuri gutiôwā.

L. E. T. He gathered one hundred and eighty bundles of uncut straw.

E. & N. A counting for an accomplished work is worse than useless. The figure '*nakuri*' with '*nakata*' is used for alliteration.

P. A. P. নালাগা ভাবোনত লেং বান্ধা।

E. E. P. (i) Counting one's chicken, before they are hatched. (ii) Never fry a fish till it is caught.

P. A. নাও কাটোঁতে মাকো হল।

T. H. नाओ काटोंते माको हल।

T. E. Nāó katóṇte mākó hal.

L. E. T. He began to build a boat but produced a shuttle.

E. & N. Big beginning without adequate knowledge is often frustrated.

E. S. P. बह्वारम्भे लघु क्रिया।

E. E. P. Big beginning often ends in failure.

P. A. নাই মামাতকৈ কণা মামাই ভাল।

T. H. नाइ मामात्कै कना मामाइ भाल।

T. E. Nāi māmātkai kanā māmai bhāl.

L. E. T. A blind maternal uncle is better than none.

E. & N. A little of a useful thing is better than having none.

E. S. P. सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः।

E. E. P. (i) Small fishes are better than none. (ii) Something is better than nothing. (iii) Half a loaf is better than no bread. (iv) Better one-eyed than stone-blind.

P. A. নালত চাওঁ নে দাপনিত চাওঁ ?

T. H. नालत् चाओं ने दापनित् चाओं ?

T. E. Nālat chāón ne dāpanit chāón ?

L. E. T. Do I look at the mirror or its shaft ?

E. & N. One may make the handle of his mirror very pretty, yet it cannot reflect his face. In the same way, mere pretty things do not always serve our purpose.

E. E. P. It is not the most beautiful woman that inspire the greatest passion.

P. A. নাচিব নাজানে চোতাল বেঁকা।

T. H. नाचिब नाजाने चोताल् बेंका।

T. E. Nāchiba nājāne chótāl beṇkā.

L. E. T. He does not know dancing and says the yard is slanting.

E. & N. One who is not good at his work, would complain about his environnments and implements.

P. A. P. নিজৰ মুখ বেঁকা দাপোনত চাবি চব।

E. E. P. A bad workman quarrels with his tools.

P. A. নিদিয়ক কুটুম থাকক ভালে,
তাক পাম মই নিদান কালে।

T. H. निदियक् कुटुम् थाकक् भाले,
ताक् पाम् मइ निदान् काले।

T. E. Nidiyak kutum thākak bhāle, tāk pām mai nidān kāle.

L. E. T. Let the relatives remain well even if I do not receive any assistance. They are sure to help me if I be in distress.

E. & N. We may not get anything from our relatives in normal times; yet we wish their welfare in the expectation that they are sure to help us in distress.

E. E. P. (i) Assurance is two-third of success. (ii) Blood is thicker than water.

P. A. নিজৰ মুখ বেঁকা,
দাপনিত চাৰি চৰ।

T. H. निजर् मुख बेंका, दापनित चारि चर।

T. E. Nijar mukh beṇkā,
dāpanit chāri char.

L. E. T. His face is crooked and he gives four slaps in the mirror.

E. & N. The mirror has got no fault, it only reflected his crooked face. He would not understand that it is he who looks ugly and not the mirror. Thus an incompetent man will always blame others for their own incompetency.

P. A. P. নাচিব নাজানে, চোতালখন বেঁকা।

E. E. P. A bad workman quarrels with his tools.

P. A. নিয়ৰীৰ মুৰত সৰি।

T. H. नियरीर् मूरत सरि।

T E. Niyarir murat sari.

L. E. T. Straightened on an anvil.

E. & N. We can shape iron by hammering it on an anvil; likewise a rough man needs tough handling.

E. S. P. घृष्टेन लौ मार्दवः।

E. E. P. Much rust needs a rough file.

P. A. নিজৰ নেওঠনীত তেল দিয়া।

T. H. निजर् नेओठनीत् तेल दिया।

T. E. Nijar neȯthanit tel diyā.

L. E. T. Put oil in your own ginning machine.

E. & N. Mind your own business for success, as a machine needs oiling for smooth running.

E. E. P. Oil your own machine.

P. A. নিজৰ বাৰী ভাল হলে,
লোকৰ ছাগল নাহে।

T. H. निजर् बारी भाल् हले,
लोकर छागल् नाहे।

T. E. Nijar bāri bhāl hale, lȯkar chāgal nāhe.

L. E. T. No goat would come to your garden if it is properly kept.

E. & N. People do not encroach upon the jurisdiction of the good-natured. Outsiders can not inflict injury upon a cautious man.

E. S. P. उदार चरितानान्तु वसुधैव कुटुम्बकम्।

E. E. P. Handsome is that handsome does.

P. A. নিদিবৰ দেও বাৰ।

T. H. निदिबर् देओबार्।

T. E. Nidibar deŏ bār.

L. E. T. An unwilling giver would always promise it on sundays.

E. & N. In every week there is a sunday. So sundays will come and go but the sunday would never come to an unwilling giver.

E. E. P. Thursday come and the week's gone.

P. A. নিজৰ নাক কাটি,
সতিনীৰ যাত্ৰা ভঙ্গ।

T. H. निजर् नाक काटि, सतिनीर् यात्रा भङ्ग।

T. E. Nijar nāk kāti,
Satinir jātrā bhanga.

L. E. T. One of the wives of a man would cut her own nose to make another wife's journey inauspicious.

E. & N. It is no use to suffer pains for incoveniencing others.

E. E. P. Cutting off the nose, to spite the face.

P. A. নিন্দিলে বন্দে।

T. H. निन्दिले बन्दे।

T. E. Nindile bande.

L. E. T. He worships those, whom he speaks ill of.

E. & N. He who derides his fellowmen is derided by others. Often he is subjected to bow down to the object of his derision.

P. A. P. লোকক হল পুতি, আপুনি মৰে ছুটি।

E. E. P. Harm watch harm catch.

P. A. নিজৰ বেলি আতি-পতি,
লোকৰ বেলি চুৱা-মাটি।

T. H निजर् बेलि आति-पति,
लोकर् बेलि चुवा-माटि।

T. E. Nijar beli āti pati,
Lŏkār beli chuwā māti.

L. M. T. He is careful about his own things but contemptious about others.

E. & N. A selfish man regards himself but disregards others.

E. E. P. (i) He who likes borrowing, dislikes paying. (ii) If a jest you can not take, then a jest you should not make.

P. A. নিমাতী গৰু গু খোৱাত কাল।

T. H. निमाती गरु गु खोवात काल।

T. E. Nimāti garu gu khŏwāt kāl.

L. E. T. Silent cows are expert at eating refuge.

E. & N. Undue silence is a sign of evil design, so one should try to avoid it.

P. A. P. নিমাতী মেকুৰীয়ে গাখীৰৰ বাটি ভাঙে।

E. E. P. (i) Beware of silent dogs and still water. (ii) Smooth waters run deep.

P. A. নুমাৱৰ আগতে চাকি জ্বলি উঠে।

T. H. नुमावर आगते चाकि ज्वलि उठे।

T. E. Numābar āgate chāki jali uthe.

L. E. T. A lamp lights up bright immediately before it goes out.

E. & N. As is the case with a lamp so a man looks bright before death. The downfall of a man is also preceeded by a false glory.

E. S. P. निर्वाणोन्मुखः प्रदीपः।

P. A. নেজৰ জুই মুখেৰে নুমাবা।

T. H. नेजर् जुइ मुखेरे नुमाबा।

T. E. Nejar jui mukhere numābā.

L. E. T. Extinguish the fire in your tail by your mouth.

E. & N. Sita asked Hanuman to do so after he burnt Lanka by lighting a fire in his tail. As nobody comes forward to help anybody in distress, it is wiser for one to save his own skin without depending on others.

E. E. P. (i) Stand on your own legs. (ii) Save your own skin. (iii) Look your own level.

P. A. নেজ দীঘল হৈছে পাৰি বহিব।

T. H. नेज दीघल हैछे पारि बहिब।

T. E. Nej dighal haiche pāri bahiba.

L. E. T. He has a long tail, let him sit on it.

E. & N. Domestic animals like cats and dogs sit on their long tails. If does not concern other animals. It points that we must not concern ourselves for other's prosperity. Concern yourself with what you have.

P. A. নেগুৰ ছিগা লৰ।

T. H. नेगुर् छिगा लर्।

T. E. Negur chigā lar.

L. E. T. Its tail is torn in running.

E. & N. Running for life. Some animals when frightened run away with their tails straightened. The tail ends then appear as if torn away ; hence the proverb.

E. E. P. (i) Taking to heels. (ii) Fleeing like flies.

P. A. নেগুৰ কটা বাঘ।

T. H. नेगुर् काटा बाघ्।

T. E. Neugur kātā bāgh.

L. E. T. A tiger with a cut tail.

E. & N. The animal can not be killed by cutting it's tail, on the other hand it becomes more furious. So one should be careful about these.

P. A. নেহাঁহিবি মোক, হুঁচৰিব তোক।

T. H. नेहाँहिबि मोक, हुँचरिब तोक।

T. E. Nehānhibi mök, sunchariba tök.

L. E. T. Do not laugh at me, you will also be laughed at.

E. & N. If you find fault with one, some one else will find fault with you. So do not be fault-finding.

P. A. P. মিম্বিলে বন্ধে।

E. E. P. Harm watch, harm catch.

P. A. নৈৰ সমান বব কোন,
আইৰ সমান হব কোন ?

T. H. नैर् समान् बब कोन् ,
आइर् समान् हब कोन् ?

T. E. Nair samān baba kȯn,
Āir samān haba kȯn ?

L. E. T. Who can flow like the river ? Who equals the mother ?

E. & N. Like the endless flow of a river, mother's affection is never-ending and none can equal it.

E. E. P. Mother's love is the cream of love.

P. A. নৈ নেদেখোঁতে লাঙঠ।

T. H. नै नेदेखोंते लाङठ्।

T. E. Nāi nedekhȯnte lāngath.

L. E. T. He becomes naked without seeing a river.

E. & N. In a boat disaster people throw away their clothes to save their lives (enabling themselves to swim without handicap). One who throws away his clothes on hearing the name of a river must be over-cautious—rather a coward.

P. A. P. দক্ষিণ কূলত ৰবগ পৰিল,
গা শিয়ৰি মাছৰ মৰিল।

E. E. P. (i) Cowards die many times before their death. (ii) Don't trouble yourself till trouble troubles you. (iii) It is the hair of a dog that bit him. (iiii) Will die before he falls ill.

P. A. নৌ দোঁতে কৰিয়াই মাতে।

T. H. नौ दोंते करियाइ माते।

T. E. Nāu dȯnte kariyāi māte.

L. E. T. The milk-pot sounds before the cow is milched.

E. & N. To anticipate a thing before it comes to pass.

E. F. P. (i) He cries out before he is hurt. (ii) To get something before it is lost. (iii) What the eyes don't see the heart don't grieve.

P. A. পৰৰ পৰ, বাটত পৰি মৰ।

T. H. परर् पर् , बाटत् परि मर्।

T. E. Parar par bātat pari mar.

L. E. T. Let him die on the road who is not relat$_e$d to me.

E. & N. It is the way of the world to be unsympathetic to others.

P. A. P. পৰিল কল গীমাই গতি,
কাৰ নাতি কাৰ পুতি।

E. S. P. का कस्य परिवेदना।

E. E. P. Nobody cares for his neighbour's child.

P. A. পৰৰ ওপৰত পাই ধন,
বাপে পুতে কীৰ্ত্তন।

T. H. परर् ओपरत् पाइ धन्,
बापे पुते कीर्त्तन्।

T. E. Parar ôporat pai dhan,
Bāpe pute kirtan.

L. E. T When it is somebody else's money, the father and son only would perform a kirtan.

E. & N. Kirtana is sung by a number of persons. It is a congregational prayer. Selfish people would like that more people do not attend it so that his share of the offerings may be fat. There are people who enjoy at the cost of others.

E. E. P. Fools give feast and the wise men eat them. (ii) An open door may tempt a saint. (iii) A hospitable table may tempt a saint.

P. A. পপীয়া তৰাৰ দৰে উঠানামা।

T. H. पपीया तरार् दरे उठानामा।

T. E. Papiya tarār dare uthānāmā.

L. E. T. Rise and fall like a meteor's.

E. & N. Sudden rise and fall of a man.

E. E. P. Meteoric rise and meteoric fall.

P. A. পৰে কল সীমাই গতি,
কাৰ নাতি কাৰ পুতি ?

T. H. परे कल् सीमाइ गति,
कार् नाति कार् पुति ?

T. E. Pare kal simāi gati,
Kār nati kar puti ?

L. E. T. When the banana plant falls in the boundery line no one takes notice of it.

E. & N. Bananas are sometimes grown on the boundery line. When such a plant falls to the ground both parties living on the sides of the boundery line disclaim it to avoid dispute. Likewise, people to not take care of their neighbour's child to avoid unnecessary trouble.

P. A. P. পৰৰ পৰ, বাটত পৰি মৰ।

E. S. P. का कस्य परिवेदना।

E. E. P. Who doth care for the neighbour's child !

P. A. পতিত বামুণ স্বৰ্গে যাবৰ মন,
ধোৱাকোৱা কৰে যজ্ঞ অন্বেষণ।

T. H. पतित् बामुण् स्वर्गे याबर् मन् ,
धोवाकोवा करे यज्ञ अन्वेषण।

T E. Patit bāmun swarge jābai man
Dhôwakôwā karo yajna anneshan.

L. E. T. A fallen Brahmin desires to go to heaven, a raven looks for a yajna (sacrificial ceremony).

E. & N. One who desires things that are beyond his reach.

P. A. P. গা ত নাই ছাল বাকলি,
মদ খায় তিনি টেকেলি।

E. S. P. अवपन्ति मूढ़ास्तु गुणैर्विहीनाः।

F. E. P. He that lags most longs most.

P. A. পৰৰ ঘৰলৈ যাবি,
মোৰ দিয়ন থোৱন চাবি।

T. H. परर् घरके जाबि,
मोर् दियन् थोयन् चाबि।

T E. Parar gharalai jābi
more dıan thôwan chābi.

L. E. T. Go to other's house and look at my alms giving.

P. A. P. ১। মাকৰ কূলে দেউৰী সুবা।
২। পৰৰ টকাত পোদ্দাৰী।

E. E. P. Scald not thy lips with another man's porridge.

P. A. পৰ অৰ্জ্জন পৰে খায়,
কৰ্ত্তা মাথো নৰকত যায়।

T. H. पर् अर्ज्जन् परे खाय्,
कर्त्ता माथों नरकत् याय्।

T. E. Par arjon pare khāi,
kartā māthôn narakat jāi.

L. E. T. Ill-earned things are eaten by others, but the earner goes to hell.

E. & N. Things earned by foul means are wasted. The man taking to unfair means is condemned.

E. S. P. द्रोहेण नरकं याति ब्राह्मणोऽपि विचक्षणः।

E. E. P. Ill got, ill spent.

P. A. পতিৰ পুণ্যে সতীৰ পুণ্য।

T. H पतिर् पुण्ये सतीर् पुण्य।

T. E. Patir punnye satir punnya.

L. E. T. A good wife shares her husband's virtues.

E. & N. Wives are known to the world by their husbands, so their fair or foul name is largly dependant upon the husband's actions. If the husband is wise both the husband and the wife are happy.

E. E. P. Where one is wise, two are happy.

P. A. পৰ ছিদ্ৰ পদে পদে,
আপোন ছিদ্ৰ নেদেখয়।

T. H. पर् छिद्र पदे पदे,
आपोन् छिद्र नेदेखय्।

T. L. Par chidra pade pade, āpôn chidra nedekhoy.

L. E. T. He finds faults with others but never looks at his own shortcomings.

E. & N. Human nature is fault-finding and remain blind to their own faults.

P. A. P. আপোনাৰ গা ভেকুভেকীয়া,
পৰৰ গালৈ পানী ছটিয়ায়।

E. S. P. आत्मछिद्रं न पश्यन्ति, पर छिद्रं पदे पदे।

E. E. P. (i) He barks at everybody. (ii) He is a great fool who forgets himself. (iii) If you laugh at a crooked man, you need walk very straight.

P. A. পকা কোঁৰা আটি পেলাবা।

T. H. पका फोंरा आटि पेलाबा।

T. E. Pakā phônra āti pelābā.

L. E. T. Squeeze out matured boil.

B. & N. A thing or an undertaking that serves no purpose should be given up. It is also applicable in the case of liquidating bad debts and save whatever possible from encumbrances. It will give us relief as one gets relief by squeezing out the pus from a mature boil.

E. S. P. रिण शेषञ्चाग्नि शेषः शत्रुशेषस्तथैव च ।
पुनः पुनः प्रवर्धन्ते तस्माच्छेषं नकारयेत् ।

E. E. P. Drop away bad eggs.

P. A. পৰৰ চকুই বাট বুলা।

T. H. परर् चकुइ बाट बुला ।

T. E. Parar chakui bāt bulā.

L. E. T. One who walks with other's eyes.

B. & N. He who is guided by others will stumble or suffer.

E. E. P. (i) He that runs in the dark may well stumble. (ii) The eyes believe themselves but ears other people.

T. E. পঢ়ি শুনি বৰাহ পাগল।

T. H. पढ़ि शुनि बराह पागल् ।

T. E. Pahri shuni Barāh pāgal.

L. E. T. *Barāha* the great astrologer and astronomer was mad with studies.

E. & N. This great astrologer once made a wrong calculation which was pointed out by his daughter-in-law *Khanā*. Hence this reference.

E. S. P. श्रुतेन किं यो न धर्ममाचरेत् ।

E. E. P. John has been to college to learn to be a fool.

P. A. পৰ ৰুচি কাছান্, স্বৰুচি ভোজন।

T. H. पर रुचि काछान्, स्वरुचि भोजन् ।

T. E. Par ruchi kāchān, swaruchi bhôjan.

L. E. T. Eat as you please, dress as it pleases others.

E. & N. One should select his food that will agree with his system to keep himself fit and happy. But one should select materials to dress up that will please people around him so that the wearer may feel happy by his admirers.

E. E. P. Eat to please yourself but dress to please others.

P. A. পয়্তা, পালমৰা, কৰ্কৰা, লৰ মৰা, তপত, দিনটোলৈ গাটো শকত।

T. H. पयता, पालमरा, कर्करा, लरमरा, तपत, दिन्टोलै गाटो शकत् ।

T. E. Payta pālmarā, karkarā larmarā, tapat, dintôlai gātô shakat.

L. E. T. Fermented rice helps to mark time, cold rice helps one in a hurry, hot rice keeps one's body fit for the whole day.

E. & N. Cold meals keep one going on, while hot meals are wholesome.

P. A. পহুৰ ভেলেকা ভেলেকী,
গৰুৰ চেলেকা চেলেকী।

T. H. पहुर् भेलेका भेलेकी,
गरुर् चेलेका चेलेकी।

T. E. Pahur bhelekā bheleki
garur chelekā cheleki.

L. E. T. Deer express their fellow-feeling by looking intently at each other, while cows express it by licking.

E. & N. Be helpful to your fellowmen with what you can.

P. A. পকিল কল সোৱাদে হল।

T. H. पकिल् कल् सोवादे हल्।

T E. Pakil kal sôwāde hal.

L. E. T. Good, the bananas are ripe to be tasty.

E. & N. Bananas are generally gathered green to ripe inside a house. Birds eat them if left in the tree to be ripen. One is fortunate if he can find ripe banana in the Plant as they become more tasteful. Lucky people get best of things from unexpected quarters.

P. A. P. গাখীৰতে ম'হৰ খুটি।

L. E. T. He eats the best first.

P. A. পকা চুলিত সিন্দুৰ পিন্ধা।

T. H. पकात् चुलित् सिन्दुर् पिन्धा।

T. E. Pakā chulit sindur pindhā.

L. E. T. She wears the vermillion spot on grey hair.

E. & N. A woman living up to good old age along with her husband. Hindu women wear vermillion spot on the forehead (at the edge of the hair) as a mark of marriage, so long their husbands live.

P. A. পৰত আশ, বনত বাস।

T. H. परत् आश्, बनत् बास्।

T. E. Parat āś, banat bās.

L. E. T. To depend on another is to live in the forest.

E. & N. One who is forced to live in the forest can not be comfortable. Likewise, a dependant on others can not expect to be happy.

E. S. P. वाणिज्ये वसते लक्ष्मीः
तदर्द्धं कृषि कर्म्मणि ;
तदर्द्धं राज सेवायां भिक्षया नैव च नैव च।

E. E. P. A hanger-on is never happy.

P. A. পকা ধানত মৈ দিয়া।

T. H. पका धानत् मै दिया।

T. E. Pakā dhānat mai diyā.

L. E. T. Harrowing a field full of ripe paddy.

E. & N. Mischief mongering.

P. A. P. মিঠা পুখুৰীত বিহ দিয়া।

E. E. P. In the midst of our enjoyments there is always some wrong to torture us.

P. A. পৰৰ ওপৰত খায়,
ভটিয়া পানীত যায়।

T. H. परर् ओपरत् खाय्, भटिया पानीत याय्।

T. E. Parar ôparat khāi,
bhatiyā pānit jāi.

L. E. T. He eats on others and cruises down-stream.

E. & N. One who lives and enjoys life at the cost of others.

E. S. P. ऋणं कृत्वा घृतं पिबेत्।
यावत् जीवं सुखं जीवेत्॥

E. E. P. Fools give feast, and the wise men eat them.

P. A. পৰুৱাই পৰ্ব্বত খহায়।

T. H. परुवाइ पर्ब्बत् खँहाय्।

T. E. Paruwāi parbat khaṇhāi.

L. E. T. Ants can dislodge a mountain.

E. & N. Continuity of small efforts achieve great things.

E. S. P. अल्पानामपि वस्तूनां संहतिः
कार्य्यसाधिका।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः॥

E. E. P. (i) Little chips light great fire. (ii) From small beginnings come great things.

P. A. পৰ্ব্বতত দুৰাৰ ডিমা, পুহত বান।
বৰলাক খোজে শুকান ধান॥

T. H. पर्ब्बतत् दुरार डिमा, पुहत् बाण्।
बरलाके खोजे सुकान् धान्।

T. E. Parbatat durār dimā, puhat bān,
baralak khôje śukān dhan.

L. E. T. He seeks tortoise's eggs in hills, expects flood in *Pous* (in the winter) and asks a widower for dried rice.

E. & N. These are impossible things to get. Tortoise lays eggs in sandy beach and not on high hills. We have flood during summer and not in winter. *Puh* is a wintry month when flood is not possible. It is the housewife who dries paddy preparetory for husking; it is not the business of a man. A widower can not concern himself of dry paddy.

E. S. P. वृक्षपति यदि भानुः पश्चिमदिग्विभागे।

E. E. P. To climb a tree to catch a fish.

P. A. পৰৰ ওপৰত পালে পানী ঢালি
তিনি গৰাহ খায়।

T. H. परर् ओपरत् पाले पानी ढालि तिनि
गराह् खाय्।

T. E. Parar ôparat pāle, pāni dhāli tini garāh khāi.

L. E. T. He who lives on others would eat three gulps more even with water.

E. & N. One is tempted to eat more than what is necessary for him, if he gets free food.

P. A. P. পৰৰ ওপৰত পাই ধন
বাপে-পুতে কীৰ্ত্তন।

E. E. P. (i) A hospitable table may tempt a saint. (ii) An open door may tempt a saint.

P. A. প্রতি ডুবে সিদ্ধি সেলুখ !

T. H. प्रति डुबे सिन्धि सेलुख् !

T. E. Prati dube sindhi selukh !

L. E. T. He expects to get a *selukh* (a kind of eatable aquatic root) in each dive.

E. & N. Every venture of a man can not be equally successful.

E. S. P. मौक्तिकं न गजे गजे।

E. E. P. (i) Never venture all in one bottom. (ii) Every egg do not hatch. (iii) Every shot dces not bring down a bird.

P. A. পাপীৰ লগত যমদূতৰ শাস্তি।

T. H. पापीर् लगत् यमदूतर् शास्ति।

T. E. Pāpir lagat yamdutar shāsti.

L. E. T. The attendants of *Yama* (God of Death) suffer along with the vile people.

E. & N. One can not avoid sufference for bad company.

P. A. ১। উলুৰ লগত বগৰি পোৰে।
২। সাউোৰত ডিঙি ছিগে।

E. S. P. खलः करोति दुर्वृत्तं न्यूनं फलति साधुषु। दशाननो हरेत् सीतां बन्धनंस्यात् महोदधौ॥

E. E. P. Man must suffer for the company he keeps.

P. A. পাগলৰ গো বধেই আনন্দ।

T. H. पागलर् गो बधेइ आनन्द्।

T. E. Pāgalar gó badhei ānanda.

L. E. T. A mad man's joy is to kill a cow.

E. & N. A fool would not understand about his harmful actions that make him joyous.

E. E. P. Forbid a fool do a thing and that he will do.

P. A. পানী তললৈ হে বয়।

T. H. पानी तलकै हे बय।

T. E. Pāni talalai he bai.

L. E. T. Water will flow downwards.

E. & N. One can not alter natural laws.

E. E. P. Water seeks its own level.

P. A. পানীত থাকি পিয়াহত মৰা।

T. H. पानीत् थाकि पियाहत् मरा।

T. E. Pānıt thāki piyāhat marā.

L. E. T. Living in water he dies of thirst.

E. & N. One having things which he is unable to use in times of nead.

P. A. P. আছে গৰু নবয় হাল,
হোৱাতকৈ নোহোৱাই ভাল।

E. S. P. वरं किं यो रिपुरुपायते।

E. E. P. Better an empty house than bad tenants.

P. A. পাটত বহা চকা।

T. H. पाटत् बहा चका।

T. E. Pātat bahā chakā.

L. E. T. The sum sits beyond the horrizon.

E. & N. One can look at the sun at this stage for the loss of its

glow. Likewise, a man bereft of his powers are treated as equals by those from whom he commanded respect.

E. E. P. A setting sun.

P. A. পাপীৰ পিঠাত মন।

T. H. पापीर् पिठात् मन्।

T. E. Pāpir pithāt man.

L. E. T. A sinner's mind rests on the cake.

E. & N. In a congregational prayer the evil-minded would think more of the cakes offered than attending to the sermon.

E. E. P. Behind the cross the devil often lurks.

P. A. পাঁচো আঙুলি সমান নহয়।

T. H. पाँचो आङुलि समान् नहय्।

T. E. Pāṇchŏ ānguli samān nahai.

L. E. T. All the five fingers are not equal.

E. & N. Diversity is the rule of tho universe.

E. E. P. No two things are equal.

P. A. পাৰ পালেই ইপাৰ,
পাৰ পালেই সিপাৰ।

T. H. पार् पालेइ इपार्, पार् पालेइ सिपार्।

T. E. Pār pālei ipār, pār pālei sipār.

L. E. T. Coming ashore is landing on this side or the other.

E. & N. Time and space are the two sides of the same coin.

E. E. P. Every medal has its reverse.

P. A. পাৰ পালে যুগী, ভুৰত মাৰে লাথি।

T. H. पार् पाले युगी, भुरत् मारे लाथि।

T. E. Pār pāle jugi, bhurat māre lāthi.

L. E. T. Landing at two shore the *jugi* kicks at the raft.

E. & N. One who is ungrateful.

E. S. P. Kick off the ladder through which you sprang.

P. A. পানত চুন পিছলা জগৰ।

T. H. पानत् चुन् पिछला जगर्।

T. E. Pānat chun pichalā jagar.

E. & N. Finding fault for slipping lime from the betel-leaf

E. & N. Finding fault for negligible defects. This happens with one who is disliked. Fault-finding for trifles.

E. E. P. Faults are thick, where love is thin.

P. A. পালি চাই হে ৰাগ টানিবা।

T. H. पालि चाइहे राग टानिबा।

T. E. Pāli chāihe rāg tānibā.

L. E. T. Sing a tune in high pitch only if you have good singers to accompany you.

E. & N. (1) Act as the circumstances allow. (ii) Do not live beyond means.

E. S. P. यथा शक्नुयात्, तथा कुर्यात्।

E. E. P. Cut your coat according to the cloth.

P. A. পাণ্ডব বৰ্জ্জিত দেশ।

T. H. पाण्डव् बर्जित देश्।

T. E. Pāndab barjit desh.

L. E. T. A country forsaken by the Pāndavas.

E. & N. Pāndavas performed a *Rāja-suiyā* yajna to establish their sujereignty over the surrounding countries. They left out countries which were not very important. Or it might refer to the places which they considered to be of no use to visit during their fourteen years of exile. It means an unattractive place.

E. E. P. Heaven's forsaken place.

P. A. পাপৰ পৰাচিত।

T. H. पापर् पराचित्।

T. E. Pāpar parāchit.

L. E. T. Vice ends in suffering.

E. & N. Bad deeds bring penitance.

E. E. P. Most of our evils come from our vices.

P. A. পাগলে কি নকয়, ছাগলে কি নাখায়!

T. H. पागले कि नकय्, छागले कि नाखाय्!

T. E. Pāgale ki nākāy, chāgale ki nākhāi!

L. E. T. What a mad man do not utter; what the goats do not eat!

E. & N. Nobody pays heed to rubbishes.

E. E. P. The braying of an ass does not reach heaven.

P. A. পানীত পৰা মানুহে তৃণকুটা
লৈকো হাত বঢ়ায়।

T. H. पानीत परा मानुहे तृणकुटा
लैको हात् बढ़ाय।

T. E. Pānit parā mānuhe trinkutā
laikô hāt bahrāi.

L. E. T. A man who is dropped into water would extend his hand even to a straw.

E. & N. A drowning man would catch at a straw in order to keep floating and to save his life —knowing that the straw can not save him. People in difficulties expect help from those who would deny it.

E. E. P. (i) A drowning man catches at a straw. (ii) A drowning man catches at a razor.

P. A. পাঁচো আঙুলিৰে খায়,
বুঢ়াই ঠেলিলেহে যায়।

T. H. पाँचो आङुलिरे खाय्,
बुढ़ाइ ठेलिलेहे याय्।

T. E. Pāṇchô āngulire khāi,
buhrāi thelilehe jāi.

L. E. T. We eat with all the five fingers, but it is the thumb which pushes the food into the mouth.

E. & N. To achieve anything there is a master doer. Experience of

the old help the younger generation.

E. S. P. नहा नमा यज्ञ न सन्ति वृद्धाः।

E. E. P. (i) The master's eye does more than both his hands. (ii) The master-wheel makes the mill go round.

P. A. পিছ দিলে পৰ্ব্বতলৈ পিঠি।

T. H. पिछ् दिले पर्व्वतलै पिठि।

T. E. Pich dile parbatalai pithi.

L. E. T. Turn your back to a hill and you do not see it.

E. & N. As we do not see even the tallest of things when we turn our backs on it, so we forget our near and dear ones if we do not see them from time to time.

P. A. P. চকুৰ আঁতৰ, মনৰ আঁতৰ।

T. S. P. दूरस्थोऽपि समीपस्थो यो वै मनसि वर्त्तते।
यो वै चित्तेनदूरस्थः समीपस्थोऽपि दूरतः।

E. E. P. Out of sight, out of mind.

P. A. পিতৃ বিনে পৃথিবীৰ মহাভাৰ,
মাতৃ বিনে ভোজন ছাৰখাৰ,
ভ্ৰাতৃ বিনে শত্ৰুৰে পাই লাই,
ভাৰ্য্যা বিনে কুছিত নাপাই ঠাই।

T. H. पितृ बिने पृथिबीर् महाभार्,
मातृ बिने भोजन् छार्खार्,
भ्रातृ बिने शत्रुरे पाइ लाइ,
भार्य्या बिने कुछित् नापाइ ठाइ।

T. E. Pitri bine prithibir mahābhār,
mātri bine bhôjan chārkhār,
bhrātri bine shature pāi lāi,
bhāryyā bine kuchit nāpāi thāi.

L. E. T. The responsibilities of the world rest on one who has not got his father. One can not expect good meals who has not got his mother. One who loses his brother, has his enemies encouraged. Widowers get a suspicious look from his neighbours.

E. & N. Needs no explanation as the tranlation is self evident.

P. A. পুঠি মাছৰ জিউ।

T. H. पुठि माछर् जिउ।

T. E. Puthi māchar jiu.

L. E. T. He has the life of a small fish.

E. & N. Small fishes do not survive for long when they are taken out of water. Refers to one who is unable to bear hardships. One who is incapable of endurance.

E. E. P. He is a weakling.

P. A. পুঠি মাছৰ ফৰ্ফৰণিয়ে সাৰ।

T. H. पुठि माछर् फर्फरणिये सार्।

T. E. Puthi māchar pharpharaniye sār.

L. E. T. Small fishes make much frisking.

E. & N. They who are little wits would talk big.

P. A. P. দাঁত ভাঙা সাপৰ ফোঁফনিয়ে সাৰ।

E. S. P. बकरी फर्फरायते।

E. E. P. (i) An empty vessel sounds most. (ii) Little stream makes most din.

P. A. পৃষ্ঠ ভঙ্গ দিয়া।

T. H. पृष्ठ भङ्ग दिया।

T. E. Pristha bhanga diā.

L. E. T. To expose 'one's back and leave.

E. & N. To flee away.

I. I. P. To take to heels.

P. A. পেটে ভাতে খায়।

T. H. पेटे भाते खाय।

T. E. Pete bhāte khāi.

L. E. T. He has got just enough to keep his body and soul together. A work-a-day man.

P. A. P. হাতে আনে পেটে খায়।

E. E. P. Hand to mouth.

P. A. P. পেঁকে কঠিয়াই মিলে।

T. H. पेंके कठियाइ मिले।

T E. Peṇke kathiyāi mile.

L. E. T. The seedlings are just enough to cover the ready clay.

E. & N. The paddy seedlings are just enough to cover the bed prepared. So, neither want, nor plenty.

P. A. P. আকালো নাই, ভঁড়ালো নাই।

E. E. P. Neither want, nor plenty.

P. A. পেহী মাহী ভৰি আছে গাওঁ,
আই নাইকিয়া লঘোনে যাওঁ।

T. H. पेही माही भरि आछे गाओं,
आइ नाइकीया लघोने जाओं।

T. E. Pehi māhi bhari āche gāôṇ,
āi nāikiā laghône jāôṇ.

L. E. T. The village is full of aunts (paternal and maternal). In the absence of mother I go hungry.

E. & N. No one would take care of you like your mother.

E. E. P. Mother's affection is the cream of love.

P. A. পেটত গৰল, মুখত মৌ।

T. H. पेटत गरल्, मुखत् मौ।

T. E. Petat garal, Mukhat mau.

L. E. T. He has gall in his belly and honey in the mouth.

E. & N. A man of evil designs may be sweet-worded. An open foe is better to deal with, than a conceited friend.

E. S. P विषकुम्भपयोमुखम्।

E. E. P. (i) A tongue of honey, a heart of gall. (ii) With an angel's face, but with devil's design. (iii) False friends are worse than bitter ememies.

P. A. পেঁকত হে পদ্ম।

T. H. पेंकत हे पद्म।

T. E. Peṇkat he padma.

L. E. T. The lotus grows in mud.

E. & N. Good things are earned with difficulties.

E. S. P. পঙ্কে পঙ্কজম্।

E. E. P. Roses grow in thorns.

P. A. পেটে খালে পিঠি সয়।

T. H. पेटे खाले पिठि सय्।

T. E. Pete khāle pithi sai.

L. E. T. The back tolerates if the belly eats.

E. & N. Gains make people forget the pains to earn them.

P. A. P. দোৱনী গাইৰ লাঠি খাব পাৰি।

E. E. P. (i) Forgotton pains when follow gains. (ii) Give me roasted meat and beat me with the smite. (iii) Gathering gear (wealth) is pleasant.

P. A. পেঁকৰ কচু লেটসেট।

T. H. पेंकर् कचु लेट्सेट्।

T. E. Peṇkar kachu letset.

L. E. T. An arum plant grown in mud is weak.

E. & N. Any one can pull out an arum plant with roots from mud but not from hard soil. It means a weakling.

E. E. P. (i) A sickly man. (ii) A weakling.

P. A. পেট ভৰাই খালে,
লক্ষ্মী ছাৰ নিদিয়ে।

T. H. पेट् भराइ खाले, लख्मी छार् निदिये।

T. E. Pet bharāi khāle,
Lakshmi chār nidiye.

L. E. T. Lakshmi the goddess of wealth would not leave him who eats bellyful.

E. & N. He is wasteful who spends more than what is necessary for subsistence. He who eats to live is not called spendthrift.

L. E. P. He spends best that spares to spend again.

P. A. পেটে ভঁৰাল গায়ে জপা।

T. H. पेटे भड़ाल् गाये जपा।

T. E. Pete bharāl gāe japā.

L. E. T. The belly is his store and body is his wardrobe.

E. & N. *Bhūral* means store or grannery and *japū* is a kind of box made of cane and bamboo. It refers to one who can hardly meet the bare necessities of life.

P. A. P. হাতে আনি পেটে খায়।

E. E. P. Hand to mouth.

P. A. পেটত ভোক মুখত লাজ।

T. H. पेटत भोक् मुखत् लाज्।

T. E. Petat bhôk mukhat lāj.

L. E. T. His belly is hungry and the mouth is shy.

E. & N. Mere modesty would not make a man plentiful.

P. A. P. লাজুকী বামুণ কাহুৱা চোৰ।
দুৰ্য্যোধন কাৰ্য্যৰ পৰে ভৰ।

E. E. P. Modest dogs miss much meat.

P. A. পেট কালিলেও ক এটা নোলোৱা।

T. H. पेट् फालिलेओ क एटा नोलोवा।

T. E. Pet phālileȯ ka etā nȯlȯwā.

L. E. T. You can not find even the letter 'Ka' by opening his abdomen.

E. & N. One who is absolutely illiterate. One who is not acquainted even with an alphabet.

E. E. P. An illiterate person.

P. A. পোন আঙুলিৰে ঘিউ নোলায়।

T. H. पोन् आङुलिरे घिउ नोलाय्।

T. E. Pȯn āngulire ghiuṇ nȯlāi.

L. E. T. A straight finger can not take out gheo (boiled butter).

E. & N. One can not gain by straight dealings with a crooked man.

E. E. P. (i) A crooked log makes a good fire. (ii) Fish remain in the curve of the river.

P. A. পোহনীয়া শালিকাই চকুত খুটিয়ায়।

T. H. पोहनीया शालिकाइ चकुत् खुटियाय्।

T. E. Pȯhaniyā Shalikāi chakut khutiāi.

L. E. T. A petted *myna* (Indian) peck at your eyes.

E. & N. An ignorant person never knows how he wounds his master or benefactor.

P. A. P. নাই পোষা কুকুৰে ডিঙিলৈকে জপিয়ায়।

E. S. P. नीचः श्लाघ्य पदं प्राप्य स्वामिनं हन्तुमिच्छति।

E. E. P. (i) Petted daughters make slovenly wives. (ii) Breed up a crow and it will pick out your eyes.

P. A. পোহনীয়া কুকুৰ, সাঁচনীয়া কাপোৰ।

T. H. पोहनीया कुकुर्, सांचनीया कापोर्।

T. E. Pȯhaniyā kukur, sāṇchaniyā kāpȯr.

L. E. T. Pet dogs and well-kept clothes are alike.

As a pet dog is useful to guard your house, so clothes that are saved by sparing use would save you from embarrassing conditions that arise unexpectedly.

E. E. P. An old dog never barks for nothing.

P. A. পো নাইকিয়াৰ ভাগিন পোহ,
মাটি নাইকিয়াৰ বাকৰণি চোহ।

T. H. पो नाईकियार् भागिन पोह,
माटि नाईकियार् बाकरणि चोह।

T. E. Pȯ nāikiār bhāgin pȯh,
Māti nāikiār bakarani chȯh.

He who has no son brings up a nephew, he who has no cultivayable land licks fallow land.

L. E. T. Rearing up a sister's son can not serve the purpose of a son as he is unable to feel the uncle's house as his own; likewise, tilling the unproduc-

tive land would not yield profitable crop.

B. S. P. अपुत्रस्य गृहं शून्यं शून्यो देशो ह्यबान्धवः।
मूर्खस्य हृदयं शून्यं सर्व्वं शून्या दरिद्रता॥

P. A. প্ৰহাৰেণ ধনঞ্জয়।

T. H. प्रहारेण धनञ्जय।

T. E. Prahārena Dhananjaya.

L. E. T. Dhananjaya was driven out by beating.

E. & N. There is a story in Sanskrit :— A man had four daughtero, so he had four son-in-laws. All the four were invited at a time to the father-in-law's house. Feasting on food they would not leave the house. So the old man had to devise means to send them away. The first of them left when ghee was stopped. The second left when the seat was denied. The third left when coarse rice was served. But the fourth had to be driven out by beating.

E. S. P. हविर्विना हरिर्याति, विना पीठेन माधवः,
कदन्ने पुण्डरिकाक्षः, प्रहारेण धनञ्जयः।

E. E. P. Rightly served. A rod to a fool.

P. A. প্ৰাণ যাওক মান থাওক।

T. H. प्राण् याओक् मान् थाओक्।

T. E. Prān jāŏk mān thāŏk.

L. E. T. Let life go but respect remain.

E. & N. To lose respect is as death to an honourable man.

E. E. P. (i) Good name is dearer than anything else. (ii) Better a good name than a house full of riches.

P. A. ফলে হে পৰিচয়।

T. H. फले है परिचय्।

T E. Phale he parichai.

L. E. T. It will be known from the fruit.

E. & N. It is the result and not the beginning of a work that matters.

P. A. P. খালেহে বুজিব পাৰি তিতা নে মধুৰ,
গলেহে বুজিব পাৰি বাট কত দূৰ।

E. S. P. फलेन परिचीयते।

E. E. P. The proof of a pudding is in the eating.

P. A. ফৰিঙা জাঁহ।

T. H. फरिङा जांह्।

T. T. Pharingā jāṇh.

L. E. T. The grass-hopper's suicide.

E. & N. These insects love strong light and would jump on fire or on lamps without knowing its consequence and meet their death. It refers to people who run after things without knowing the consequences to ruin themselves.

E. E. P. Suicidal policy.

P. A. ফৰিংফুটা জোনাক।

T. H. फरिङ्फुटा जोनाक्।

T. E. Pharingphutā jònāk.

L. E. T. Moonlight that brings out the grass-hoppers.

E. & N. When the moon shines through a spotlessly clear sky the night is mistaken by insects like grass-hoppers to be a day—so the reference. This kind of moonshine is specially seen during autumn in the tropics.

P. A. ফান্দত ভৰি দিয়া।

T. H. फान्दत् भरि दिया।

T. E. Phāndat bhari diā.

L. E. T. He puts his leg in a trap.

E. & N. He is entrapped. One who gets into an embarassing position.

E. E. P. He is in a trap.

P. A. ফটা হওক ছিটা হওক,
পাটৰ টঙালী,
সৰু হওক বৰ হওক,
ভূঞাঁৰ পোৱালী।

T. H. फटा हओक् छिटा हओक्, पाटर् टङाली,
सरु हओक् बर हओक् भुञार् पोवाली।

T. E. Phatā haòk chita haòk
pātar tangāli,
Saru haòk bar haòk
bhuyāṇr pòwāli.

L. E. T. Let it be torn or let there be holes, if it is a silken waist-band. Let him be small or big if he is a descendant of the Bhuyans.

E. & N. A silken waist-band will have strength even if it be a little damaged. In whatever position, the descendants of the Bhuyans (who once ruled Assam) must be worthy of something. It means, that the very ruins of greatness go to show that they are great.

E. E. P. The very ruins of greatness are great.

P. A. ফলা বাঁহ জাপ নাখায়।

T. H. फला बाँह जाप् नाखाय्।

T. E. Phālā bāṇh jāp nākhāi.

L. E. T. You can not join up a split bamboo.

E. & N. Like the split bamboos, if once there appear discord in a family it is impossible to get it fully removed.

E. E. P. Spilt salt never all gathers up.

P. A. ফটা কেঁথা তিতিলে গালৈহে
গধুৰ।

T. H. फटा कैंथा तितिले गालैहे गधुर्।

T. E. Fātā kenṭhā titile gālai he
gadhur.

L. E. T. The torn quilt if wet becomes a heavy load.

E. & N. A quilt already torn loses its service. When such a quilt is wet it becomes worse than useless.

P. A. ফিৰিঙতিয়ে খাণ্ডৱ দহে।

T. H. फिरिङ्गतिये खाण्डव् दहे ।

T. E. Phiringatiye khāndab dahe.

L. E. T. A spark would burn the Khandava forest.

E. & N. Khandava was a big forest of the Mahābhārata fame. It was burnt only with a spark of fire. It means, that a little mischief is able to cause great harms.

E. E. P. (i) A spark may burn the whole forest. (ii) From a spark a conflagration.

P. A. ফুলৰ ঠাৰিতো কাঁইট আছে।

T. H. फुलर् थारितो कांइट् आछे ।

T. E. Phular thāritô kāint āche.

L. E. T. We find thorns even in the stem of a flower.

E. & N. Good things are got through difficulties.

E. E. P. No rose without a thorn.

P. A. ফুলৰ তগৰ, মাইকীৰ জগৰ।

T. H. फुलर् तगर्, माइकीर् जगर् ।

T. E. Phular tagar, māikir jagar.

L. E. T. The flower *'Tagar'* (the Moonbeam) and the offence of a wife. (are alike)

E. & N. As we love scented flowers so we love to enrage our wives by cutting jokes or teasing them.

P. A. বস্তুৰ উভৈনদী।

T. H. बस्तुर् उभैनदी ।

T. E. Bastur ubhainadi.

L. E. T. Things flowing like river water.

E. & N. Abundance of things are compared here like the abundance of water in a running stream. Rolling in plenty.

F. E. P. Rolling in wealth.

P. A. বলীয়ে নিৰ্বলীয়ে কিহৰ
হাতাহাতি,
ধনীয়ে নিৰ্ধনীয়ে কিহৰ
মাতামাতি ?

T. H. बलीये निर्बलीये किहर् हाताहाति,
धनीये निर्धनीये किहर् मातामाति ?

T. E. Baliyo nirbaliyo kihar
hātā-hāti,
Dhaniye nirdhaniya kihar
mātā-māti ?

L. I. T. Why there be fight between the strong and the weak ? Why chattering between the rich and the poor ?

E. & N. As measuring strength between the strong and the weak is useless, so it is not worthwhile to make friends between the rich and the poor.

P. A. P. সমানে সমানে কৰে কাজ
হাৰে জিকে নাই লাজ।

E. S. P. महान् महत्येव करोति विक्रमः ।

E. E. P. (i) Unequal matches are never worth anything. (ii) Meet people on equal footing.

P. A. বসন্তৰ কুলি, হেমন্তৰ কোন?

T. H. बसन्तर् कुकि, हेमन्तर् कोन्?

T. E. Basantar kuli, hemantar kôn?

L. E. T. The cuckoo is for the spring, does the autumn need it?

E. & N. As the bird cuckoo is welcomed by Spring and not sought for in Antumn, so people are welcomed in their affluent circumstances by their friends and relations. Nobody takes notice of them when in distress. Fair-weather friend. Adversity is the touchstone of char cter.

P. A. P. সম্পদৰ বাই-ভনী, বিদানৰ কাৰ কুলি?

F. S. P. आपत्सु मित्रं जानीयात् व्यसनेषु च बान्धवान् ।

E. E. P. (i) Nobody worships a setting sun. (i) Dangor past, God forgotton. (iii) Prosperity forgets father and mother.

P. A. বৰ বৰ ঘোঁৰাই নাপায় ঘাঁহ,
টাটু ঘোঁৰাই বিচাৰে মাহ।

T. H. बर बर् घोराइ नापाय् घाँह,
टाटु घोराइ बिचारे माह ।

T. E. Bar bar ghôrai napai ghāṇh,
tātu ghôrai bichāro māh.

L. E. T. The big horses can not get grass while the smaller ones desire '*Mah*' (a kind of pulse).

E. & N. Great or wise men are content with what they have, but ordinary people hanker after luxuries and remain discontent.

E. S. P. जल्पन्ति मूढास्तूर्णं नैर्व्यिहोत्साः ।

E. E. P. Fools rush in, where angels fear to tread. It is a poor horse that is not worth its oats.

P. A. বচা টুটা দোষ।

T. H. बच़ा टुटा दोष ।

T. E. Baha tuta dôsh.

L. E. T. Defects of shortness or length.

E. & N. Unintentional mistakes.

E. E. P. Natural shortcomings.

P. A. বৰ গছত আউজিবা।

T. H. बर् गछत् आउजिबा ।

T. E. Bar gachat āujiba.

L. E. T. Lean on a big tree.

E. & N. The idea is not to seek help from the mean. There you can not expect any help or protection. It is always advisable to seek refuge with the great where you can expect proper treatment.

E. S. P. हीन सेवा नकर्त्तव्या, कर्त्तव्या महदाश्रयः ।

E. E. P. (i) Never lean on a broken staff. (ii) Keep close to good.

P. A. বৰী মাটিৰ কলা,
কোবাই ধোবাই যি পালা।

T. H. बरी माटीर् कला,
कोबाइ धोबाइ यि पाला ।

T. E. Bari mätir kalā, kôbai-dhôbai ji pālā.

L. E. T. *Kala* grown on high grounds, what little you get by beating it.

E. & N. This pulse grows well in loomy soil, sometimes it is grown on high lands too, but the yield is always poor. People grow them like this with the idea that something is better than nothing. The idea is to be content with what you have with honest effort.

E. S. P. सर्व्वनाशे समुत्पन्ने अर्द्धं त्यजति पण्डितः।

E. E. P. It is best to take half in hand and the rest by and by.

P. A. বন নোহোৱা কমাৰে ফালৰ
মৰিহা মাৰে।

T. H बन नोहोवा कमारे फाळर् मरिहा मारे।

T. E. Ban nôhôwā kamāre phālar mariha māro

L. E. T. The blacksmith without work goes on scrapping the ploughshare.

E. & N. The craftsman who has got nothing to do, keeps himself busy over the finished products.

P. A. P. বন নোহোৱা কমাৰে দাঁতত ধাৰ দিয়ে।

E. E. P. (i) Busy about nothing. (ii) There are no people so busy as those who have nothing to do.

P. A. বৰ নাওৰ কাণ্ডাৰী,
ৰজাঘৰৰ ভাণ্ডাৰী।

T. H. बर् नाओर् कान्डारी,
राजाघरर् भान्डारी।

T. E. Bar nāôr kandāri,
rājagharar bhāndari.

L. E. T. Be at the helm of a big boat or be in charge of the royal stores.

E. & N. This refers to high ideals. It means, that we should not cast downward look, but aim high ; for responsible positions command respect.

P. A. P. মাৰিলে গণ্ডাৰ, লুটিলে ভাণ্ডাৰ।

E. S. P. हीन् सेवा न कर्त्तव्या कर्त्तव्यो महदाश्रयः।

E. E. P. Hold your head up.

P. A. বৰাৰ ঘৰত তৰাৰ গাঠি।

T. H. बराऱ् घरत् तराऱ् गाठी।

T. E. Barār gharat tarār gāthi.

L. E. T. Bora's house is tied with the *Tara* grass.

E. & N. In the Ahom feudal system a Bora was put in charge of ten pikes (rayats or tenants) and was supposed to be a substantial man. It is expected that his house should be tied with split cane or strips of green bamboos. When his house is found to be tied with wild weeds, the conclusion is that either he has got no time to mind his own affairs for heavy state duties or he goes about bragging and boasting unmindful of his own business.

P. A. P. বৰ ঢাকুৰাৰ ভাত-কাপোৰে নাটে।

E. S. P. नात्यर्थं अर्थार्थितया कुम्भपुरैवमवलम्बनम् ।
अभिवर्धयेत्वावरत्नेर्धीमद्यमानोऽ-
भुजेद्विषम् ॥

E. E. P. (i) Art goes abegging. (ii) God gives a vicious ox short horns.

P. A. বৰলৰ বাঁহত জুই নিদিবা।

T. H. बरलर् बाँहत जुइ निदिबा।

T. E. Baralar bañhat jui nidibā.

L. E. T. Do not put fire to a wasp's nest.

E. & N. A man must suffer, if he meddles with affairs that do not concern him.

E. E. P. (i) Do not put your hand in a wasp's nest. (ii) Do not wake the sleeping dog.

P. A. বৰ ঢাকুৰাক ভাত-কাপোৰে নাটে।

T. H. बर् ढाकुराक भात-कापोरे नाटे।

T. E. Bar dhākurāk bhat-kāpore nāte.

L. E. T. He who hankers for undue earnings, lives in want of food and clothing.

E. & N. This proverb means two things—(i) People generally do not or can not pay for very good crafts of art, so the fine artists live in wants. (ii) He who undertakes anything and everything with a view to make unusual income, fails to attend to his multifarious avocations and necessarily incurs loss; as a result he lives in wants instead of being affluent.

P. A. P. ১। বৰাৰ বৰত ভৰাৰ গাঠি।
২। হাল বায় বাতিৰ পৰা,
ভাতে নাটে কাতিৰ পৰা।

E. S. P. नात्यर्थमर्थार्थितया कुम्भपुरैवमवलम्बनम् ।
अभिवर्धयेत्वावरत्नेर्धीमद्यमानोऽ-
भुजेद्विषम् ॥

E. E. P. (i) Art going a-begging. (ii) God gives the vicious ox short horns. (iii) The camel begging for horns was deprived of his ears.

P. A. বলীৰ পঠা।

T. H. बलीर् पठा।

T. E. Balir pathā.

L. E. T. A goat for sacrifice.

E. & N. One who is punished for no fault of his. Throwing the blame on another's shoulders and punish him for the other man's safety.

E. E. P. A scape-goat.

P. A. বৰৰ মিছা শুনিবৰ ইচ্ছা,
নৰমৰ উচিত শুনিবৰ কুচিত।

T. H. बरर् मिछा शुनिबर् इच्छा,
नरमर् उचित् शुनिबर् कुचित्।

T. E. Barar michā, sunibar ichhā,
Naramar uchit sunibar kuchit.

L. E. T. Desirous to hear lies of the powerful; hateful to hear beneficial words of the weak.

B. & N. People accept untruth from the mighty out of fear and neglect truths from the weak out of slight.

P. A. P. ১। শকতৰ ভকত নৰমৰ যম।
২। কালীপূজা ঘৰে ঘৰে,
শালগ্ৰাম শুকাই মৰে।

E. S. P. अकृतोपद्रवः कश्चिन्महानपि न पूज्यते ।
अर्च्चयन्ति नराः नागंनतार्क्ष्यंन
गजादिकम् ॥

B. E. P. Submissive to the strong, imperious to the weak.

P. A. বৰাই নোখোৱা কচু।

T. H. बराइ नोखोवा कचु।

T. E. Barāi nòkhòwā kachu.

L. E. T. The arum root that is not eaten by hogs.

E. & N. Arum root is a normal food for the hogs. But there is a species of this plant which affects even the throats of hogs adversely. So it means wickedness.

B. E. P. (i) A rogue of the fast waters.
(ii) Wicked to the backbone.

P. A. বৰ গছে ছাঁ দিয়ে।

T. H. बर् गछे छाँ दिये।

T. E. Bar gache chāṇ diye.

L. E. T. Big trees spread their shadow.

E. & N. As people find a place of rest under the shadows of big trees. so shall we get help and sympathetic considerations from the large-hearted men.

E. S. P. छायामन्यस्य कुर्व्वन्ति महाद्रुमाः ।

B. E. P. Big trees offer a shade.

P. A. বহিব আটিলে শুবও আটে।

T. H. बहिब आटिले शुबओ आटे।

T. E. Bahiba ātile shubaò āte.

L. E. T. He who can make a placo for him to sit, can make a place to lie down.

E. & N. Ono who is able to make it going and compleato it.

T. E. (i) Give me where I may sit down and I will make where I can lie down.

P. A. বলে নোৱাৰা শিলক পৰি
নমস্কাৰ।

T. H. बले नोवारा शिलक् परि नमस्कार्।

T. E. Bale nòwārā śilak pari
namaskār.

L. E. T. Bow to the big rock which is beyond our might to move.

E. & N. It is useless to quarrel with those who are stronger than you.

P. A. P. নাম কাঢ়িব নোৱাৰি তাৰৈ বোলে।

B. E. P. (i) Grapes are sour. (ii) In vain to speak against Hercules.

P. A. বগলীয়ে টোপ মনা।

T. H. बगलीये टोप् मना।

T. E. Bagalie tòp manā.

L. E. T. A stork is intently waiting for its prey.

E. & N. A stork becomes absorbed in one thought when it intently waits for its prey. It refers to a man absorbed in a particular thought, forgetting every thing else.

P. A. বহি খালে কুবেৰৰ ভঁড়ালেও নাটে।

T. H. बहि खाले कुबेरर् भड़ालेओ नाटे।

T. E. Bahi khāle kuberar bharhāleö nāte.

L. E. T. The store of '*kubera*' can not maintain you if you sit and eat.

E. & N. '*Kubera*' is the store keeper of '*Mahadeva*'. Kubera's stores are supposed to have endless supply. It refers to idlers who will waste boundless wealth if they earn nothing at all.

E. E. P. A sloth is the key to poverty.

P. A. বঙহে মঙহ খায়।

T. H. बङ्गहे मङ्गह् खाय्।

T. E. Bangahe mangah khāi.

L. E. T. Relatives eat one's flesh.

E. & N. It is one's kith and keen who can injure him to the utmost.

E. S. P. आत्मनः रिपुरात्मना।

E. E. P. No man has a worse friend than one he brings with him from home.

P. A. বৰুৱাৰো এদিন, ধৰুৱাৰো এদিন।

T. H. बरुआरो एदिन्, धरुआरो एदिन्।

T. E. Baruārö edin, dharuarö edin.

L. E. T. The day will come to the Barua as well as to the debtor.

E. & N. In Ahom rule Baruas were the administrative heads of different departments. They were supposed to be well-off. A Barua may take advantage over a debtor for his disadvantageous position. Good times are sure to befall on the debtor when the position is reversed.

P. A. P. বামুনৰো এদিন, বৰুৱাৰো এদিন।

E. E. P. (i) Change of time is the lot of life. (ii) Every medal has its reverse. (iii) Every flood has its ebb. (iv) Every dog has his day.

P. A. বগা ভাত হলে কাউৰীৰ আকাল নাই।

T. H. बगा भात् हले काउरीर् आकाल् नाइ।

T. E. Bagā bhāt hale kāurir ākāl nāi.

L. E. T. You have no scarcity of crows if you have white rice.

E. & N. They have plenty of friends, who have plenty of things.

P. A. P. মৌ দেখিলে মাখি বহে।

E. S. P. धनेन बलवान् लोकः।

E. E. P. (i) Daub yourself with honey and you will have plenty of

flies. (ii) Friends are plenty when the purse is full.

P. A. বহিব জানিলে মাটিয়ে পীৰা,
খাব জানিলে চাউলে চিৰা।

T. H. बहिब जानिले माटिये पीरा,
खाब जानिले चाउले चिरा।

T. E. Bahiba jānile mātiye pirā,
Khāba jānile chāule chirā.

L. E. T. He who knows can use the ground for a seat. Rice become rice-flakes for him, who knows how to eat.

E. & N. A master mind can master his circumstances.
—Knowledge, sir, knowledge,

E. S. P. "न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।"

E. E. P. (i) Even crumbs are bread. (ii) He who masters himself masters the world.

P. A. বাঢ়া ভাতত বৈৰী পৰা।

T. H. बाढ़ा भातत् बैरी परा।

T. E. Bāhrā bhātat bairi parā.

L. E. T. Trying to spoil one's ready meal.

E. & N. Grudging others for their good fortune and trying to cause inconvenience to them.

E. E. P. (i) Do not stand on another's way. (ii) Do not grudge another what you can not get yourself.

P. A. বান্দৰৰ ডেকা বুঢ়াৰ চিন নাই।

T. H. बान्दरर् डेका बुढ़ार् चिन् नाइ।

T. E. Bāndarar dekā buhrār chin nāi.

L. E. T. Young and old monkies look alike.

E. & N. As you can not distinguish an old monkey from a young one by its conduct, so a knave remains always a knave.

P. A. P. সেপৰ এক জাত।

I. S. P. अतीत्यहि गुणान् सर्व्वान् स्वभावो मूर्द्ध्नि वर्त्तते।

E. E. P. Once a knave always a knave.

P. A. বাপ চাই বেটা।

T. H. बाप् चाइ बेटा।

T. E. Bāp chāi betā.

L. E. T. As the father is so the son.

E. & N. Children generally resemble their fathers both physically and mentally.

E. E. P. (i) Like father, like son. (ii) Like master, like servant. (iii) A chip of the old block.

P. A. বাপৰ বিয়া দেখুওৱা।

T. H. बापर् बिया देखुओवा।

T. E. Bāpar biyā dekhuôwā.

L. E. T. To show one's father's marriage.

E. & N. Throwing one into extreme difficulties. A man is not supposed to have seen his father's marriage. It is posible

only when the father marries for the second time and a father's remarriage means distressing circumstances for the children by the first wife.

E. E. P. He has thrown him into deep waters.

P. A. বাঁটি খালে আঁটি যায়।
লুকাই খালে ঢুকাই যায়॥

T. H. बाँटि खाले आँटि याय्।
लुकाइ खाले ढुकाइ याय्॥

T. E. Bāṇti khāle aṇti jāi.
Lukāi khāle dhukāi jāi.

L. E. T. Share a thing and all will be able to eat it ; hide the thing from others and it will vanish from you.

E. & N. It means that he who help others is helped by others.

E. E. P. (i) He that pities another minds himself. (ii) A thing is bigger of being shared.

P. A. বাঘে ঘাঁহ নাখায়।

T. H. बाघे घाँह् नाखाय्।

T. E. Bāghe ghāṇh nākhāi.

L. E. T. The tiger does not eat grass.

E. & N. The tiger would not eat grass even if it be hungry but would look for its prey. So an honourable man would not stoop low to meanness even if he be in difficulties.

E. S. P. मनस्वी म्रियते कामं कार्पण्यं नतु गच्छति।

E. E. P. (i) Men chew not when they have no bread. (ii) An eagle does not catch flies.

P. A. বাৰা ভাতত বহি ফুৰা।

T. H. बारा भातत् बहि फुरा।

T. E. Bārā bhātat bahi phurā.

L. E. T. He that sits at other's doors at meal times.

E. & N. A ·hanger-on is always neglected, but they are not ashamed of it.

E. E. P. He that comes uninvited sits unseived.

P. A. বাটৰ কচু গাত ঘঁহা।

T. H. बाटर् कचु गात् घँहा।

T. E. Bātar kachu gāt ghaṇhā.

L. E. T. To rub wild arum on one's body.

E. & N. To meddle with other's affairs is to mar one's own peace. Wild arum is an irritating plant and no one touches it without necessaity.

E. E. P. (i) Do not take up the cudgels in another man's affair. (ii) Never fish in troubled waters.

P. A. বাটত নাঙল নাচাছিবা।

T. H. बाटत् नाङ्गल् नाचाछिबा।

T. E. Bātat nāngal nāchāchibā.

L. E. T. Do not try to plane your ploughshare by the roadside.

E. & N. No work should be under-

taken in a public place *i.e.* under public view. In so doing you expose yourself to gratis advice often contradictory from many, which will disturb your attention and ultimately the work will not be properly executed.

E. E. P. (i) He who builds by the road-side has many masters. (ii) He whose work is on the highway will have many advisers

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P. A. বাঘৰ তেল খোৱা।

T H. बाघर् तेल् खोवा।

T. E. Baghar tel khôwa.

L. E. T. He eats tiger's fat.

E. & N. Man is afraid of tigers. He who desires to feast on a tiger's fat must by nature be bold and indomitable.

P. A. P. বাঘৰ নেজেৰে কাণ খুচোৱা।

E. S. P. अथो मुखानां शृगालानां मध्ये
चरितुमिच्छति।

E. E. P. A dare-devil.

P. A. বাঘ পৰুৱা চিন্তি পোকে
তাৰ পায় ৰূপ।

T. H. बाघ् परुवा चिन्ति पोके तार् पाइ रूप्।

T. E. Bāgh paruwā chinti pôke tār päi rup.

L. E. T. The insect gets the form of 'Bagh paruwa' (a kind of powerful insect) by thinking of it.

E. & N. There is a kind of wasplike insect in Assam that make its abode on walls with clay. When seized by these insects other insects like cockroaches get hypnotised and by constantly thinking of the powerfull one get transformed into the shape of its hypnotiser. As this physical change is possible by constant thinking, other achievements are also possible by the same process. So this has become proverbial.

E. E. P. One pointedness achieve ideals.

P. A. বাৰে পানীখোৱা বোজা।

T. H. बारे पानीखोवा बोजा।

T. E. Bāre pānikhôwā bôjā.

L. E. T. Heavy load causing water to get in by the brim of the boat.

E. & N. The overloading became proverbial when it reached the danger point. It means that overloading of anything, whether physical or mental, is dangerous

E. E. P. Full to the brim.

P. A. বান্দীৰ বাঢ়নিত গপ।

T. H. बान्दीर् बाढ़निर् गप्।

T. E. Bāndir bāhranit gap.

L. E. T. The house-maid is proud of her broom.

E. & N. The proverb means that servile or uncultured people can not rise above pettiness.

E. E. P. Great people's servants think themselves of no small consequence.

P. A. বাদি হৰালে হাত নচুৱায়।

T. H. बादि हराले हात् नचुवाय्।

T. E. Bādi harāle hāt nachuāi.

L. E. T. When the rythm is lost, they make dancing poses of the hand.

E. & N. This is sometimes done by players of musical instrument. This is resorted to for attracting the attention of the audience to something else from the broken melody. Likewise, the trick is tried by people in many other lines when they fail to keep pace in their work or living standard by introducing something else in the midway.

P. A. বান্দৰ নচুৱা দিয়া।

T. H. बान्दर् नचुवा दिया।

P. A. Bāndar nachuwā diā.

L. E. T. To make one dance like a monkey.

E. & N. It refers to implicit obedience in one, out of fear and act according to the will of the other.

E. E. P. The poor dances as the rich pipes.

P. A. বাৰে ভতৰা কথা।

T. H. बारे भतरा कथा।

T. E. Bāre bhatrā kathā.

L. E. T. Changing word is as that of changing husband (one after another).

E. & N A woman who changes husbands one after another is not regarded in high esteem in society. Likewise, a man is sure to lose respect if he constantly changes his word.

P. A. P. জিভাত হাড নোহোৱা।

E. E. P. He who has no shame has no conscience.

P. A. বাজীয়ে নুবুজে পোঁৱতীৰ মোল।

T. H. बाजीये नुबुजे पोंवतीर् मोल्।

T. E Bājie nubuje pònwatir mòl.

L. E. T. A barren woman does not feel what is motherhood.

E. & N. He who has got no sufference cannot feel for others. Adversity opens the doors of heart.

E. S. P. काकस्य परिवेदना।

E. E. P. (i) He knows not what love is that has no children. (ii) He knows what good is, who has endured evil. (iii) A barren sow was never good to pigs.

P. A. বাপৰো বাপ থাকে।

T. H. बापरो बाप् थाके।

T. E. Bāparò bāp thāke.

L. E. T. The father has got a father too.

E. & N. It means that every effect has a cause. It also means that people who are proud of their

talents are sure to beset with people who are more talented than themselves.

E. E. P. (i) To every deep there is a deeper still. (ii) The fox is cunning but he is more cunning who takes him. (iii) Rivers need a spring.

P. A. বাঘৰ লগত কুটুম, ভোক লাগিলে খায়।

T. H. बाघर् लगत् कुटुम्, भोक् लागिले खाय्।

T. E. Bāghar lagat kutum, bhȯk lāgile khāi.

L. E. T. Make friends with tigers and they will eat you when they feel hungry.

E. & N. People are bound to suffer at the hands of their vicious friends.

E. E. P. Satan's friendship reaches to the prison door.

P. A. বাৰ হাত কেৰেলাৰ তেৰ হাত গুটি।

T. H. बार् हात् केरेलार् तेरहात् गुटि।

T. E. Bārahāt kerelār terahāt guti.

L. E. T. A bitter fruit used as vegetable (Momondica charatia) which is twelve cubits long having thirteen cubits long seeds.

E. & N. It is not possible that a fruit can have longer seeds than the fruit itself. The proverb refers to one who exaggerates things or to one who goes about bragging and boasting.

P. A. P. কেৰেলাতকৈ গুটি দীঘল।

E. E. P. Short boughs, long vintage.

P. A. বাকৰাৰ পদ্ম।

T. H. बाकरार् पद्म।

T. E. Bākarār padma.

L. E. T. A lotus in a dry land.

E. & N. Lotuses grow in mud and water but not on dry soil, so means a rarity.

P. A. P. ডুমকৰ ফুল।

E. S. P. विकसति यदि पद्मं पर्व्वताग्रे शिलायाम्।

P. A. বাইৰ পো নহয় মোৰ হে পো, পাটি নাইকিয়া মাটিত শো।

T. H. बाइर् पो नहय मोर् हे पो, पाटि नाइकिया माटित् शो।

T. E. Bāir pȯ nahai mȯrhe pȯ, Pāti nāikia mātit śȯ.

L. E. T. You are not sister's son but mine ; as there is no bed sleep on the ground.

E. & N. Befooling one by sweet words to accept hardships.

P. A. P. চোঁহদি ভেঁাহ উলিয়ায়।

E. E. P. Cunning surpasses strength.

P. A. বাৰ সেৰীয়া কাঁহিত খুদ চাউলৰ ভাত। দিয়াৰ যে খিক্ খিক্ খোৱাবো লাজ।

T. H. बारसेरीया काँहित खुद् चाउलर् भात, दियार् ये खिक् खिक् खोवारो लाज।

T. B. Bāra seriā kāṇhit khud , cāulær bhāt ;
diār je dhik dhik khōwārō lāj.

L. E. T. He serves rice cooked of broken rice in a plate weighing twelve seers. Shame to him who serves and shame to him who eats.

E. & N. Be consistant in your words and deeds, otherwise you will be a laughing-stock.

E. S. P. किमात्मना यो न जितेन्द्रियोभवेत्।

P. A. বাৰটা মাহৰ তেৰটা জগৰ,
সদায় নুগুচে এটাই লগৰ।

T. H. बारटा माहर् तेरटा जगर्,
सदाय् नुगुचे एटाइ जगर्।

T. B. Bāratā māhar teratā jagar,
Sadāi nuguche etāi lagar.

L. E. T. In twelve months there are thirteen ills of which one or the other would not leave.

E. & N. One who lives always in difficulties.

E. E. P. The sun will not shine on him.

P. A. বামুণ চাই দখিণা, গণক চাই ভোজনী।

T. H. बामुण् चाइ दखिना,
गणक् चाइ भोजनी।

T. B. Bamun chāi dakhinā, ganak chāi bhōjani.

L. E. T. Pay honorarium to a Brahmin according to his deserts and give eatables to an astrologer according to his merit.

E. & N. Pay wages according to the nature of work. (Brahmans perform puja and cash payment is offered to the deity which goes to the Brahman ; while eatables are generally offered to the planetary spirits to neutralize their bad effects, which go to the Astrologer).

L. E. T. A bone to the dog.

P. A. বাপেক মৰিল খাব লব নোৱাৰি,
পুতেক হৈছে বাঘৰ পোৱালি।

T. H. बापेक् मरिल् खाब लब नोवारि,
पुतेक् हैछे बाघर् पोवालि।

T. B. Bapek maril khāba laba nōwāri,
Putek haiche bāghar pōwāli.

L. E. T. The father died having nothing to eat, the son has become a tiger's cub.

E. & N. There are exceptions in this world. Sometimes a man of metal is born of an indigent parent.

P. A. P. মাক গোত্রী জী কড়াই ভাজি খায়,
বাপ গোত্রী পো বণিজলৈ যায়।

E. E. P. There are exceptions to prove the rulo.

P. A. বাটত পাতে, তিৰীত খাটে,
ই দুয়োকো আলাগত কাটে।

T. H. बाटत् पाते तिरीत् खाटे,
इ दुयोको आलागत् काटे।

T. B. Bātat pāte, tirit khāte,
e duiyōkō ālāgat kāte.

L E T These two are cut afar who begs of his wife and undertakes work on the road

F & N Begging of a wife is useless. One can not accomplish his work undertaken on a road, for people will offer advice gratis in number which make his mind dubious and the undertaking ends in failure

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P A বাঘৰ আগত কি ছাগৰ দেৱাদেৱি ?

T H बाघर् आगत् कि छागर् देवादेवि ?

T E Baghar agat ki chagar dewadewi.

L E T How dare a goat take bold steps in presence of a tiger ?

F & N Fools forget the consequences of their deeds before great ones

F S P नीच. प्रायेन दुःसहो भवति ।

E E P Fools rush in where angels fear to tread

P A বাগৰা শিলত চেক নাবান্ধে।

T H बागरा शिलत् चेक् नाबान्धे ।

T E Bagari shilat chek nibandhe

L E T A stone that keeps rolling does not retain any mark

F & N One who constantly changes his profession can not thrive.

P A P আগ্গা চাথাৰ আকাল হুৱছে।

E E P (i) A rolling stone gathers no moss (ii) Quick removals, slow prospering. (iii) He who eats every man's broth often burns his mouth.

P A বাপতীয়া সাহোন।

T H बापतीया साहोन् ।

T E Bapatiya sahón

L L T Things left by ancestors

E & N A legacy

E F P Ancestral property

P A বাঘৰ ঘৰত ঘোং।

T H बाघर् घरत् घों ।

T E Baghar gharat ghong

L E T A black panther is at a tiger's den

F & N One powerful trying to cow down another

P A বাঁহৰ আগ তল যাওক কাউৰীৰ বং চাওঁ।

T H बाँहर् आग् तल् याओक् काउरीर रं चाओं ।

T E Bāṇhar āg tal jaók kāurir rang chāó.

L E T We will enjoy the distress of the crows if the flood-water rises up to bamboo tops

F & N We desire ill of others, forgetting, that the same ills will affect us adversely as well

E E P If the sky fall we shall catch larks

P. A বাটৰ কুকুৰে বাট নেৰে।
T H. बाटर् कुकुरे बाट् नेरे।
T E. Bātar kukure bāt nere
L. E. T. A street dog would not move to let one pass by.
E & N A man in difficulties would be neglected by mean people
P A P বেড়িয়া পৰিব কালৰ দশা, পাড়িব ডিঙি বুলিব পেশা।
E S P प्रायः समुपन्नं विपत्ति काले, धियापि पुंसां मलिनीभवन्ति।
E L P (i) Time hangs heavy on one's head Even hares insult a dead lion (ii) He that was at the top lies at the bottom

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P A বায়নৰ বাৰীৰ শিয়ালেও ৰাগ টানে।
T H बायनर् बारीर् शियालेओ राग् टाने।
T E Bayanar barir shiyāleò rag tāne
L E T A jackel living in the back-yard of a singer would try to sing
E & N Rich are copied or imitated by their poor neighbours
P A P গায়নৰ ঘৰৰ বোন্দাই গুণবে।
E F P He that lives with wolves will learn to howl

P A বামুণৰো এদিন, বহুৱাৰো এদিন।
T H बामुणरो एदिन्, बहुवारो एदिन्।
T E Bamunarò edin, bahuwārò edin
L E T A day will come for the servant as it comes for a Brahmin
E & N A man can not expect to be uniformly happy throughout his life.
P. A. P. বৰখাৰো এদিন, খৰখাৰো এদিন।
E E. P (i) Change of time is the lot of life. (ii) Every medal has its reverse

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P A বাঘৰ নেজেৰে কাণ খুজোৱা।
T H बाघर् नेजेरे काण् खुजोवा।
T E Bāghar nejere kān khujòwā.
L E T He clears his ears with the tail of a tiger
E & N One who is fearless of things that can frighten others
P A P এক দিন বাঘে সাত দিন খোৱা।
E S P अयोमुखानां शूकानांमध्य चरितुमिच्छति।
E E P A dare devil

P A বানে মাৰা ৰোৱা।
T H बाने मारा रोवा।
T E Bane mara ròwā.
L E T Flood damaged plantation.
E & N An agriculturist is ruined if his plantation is spoiled by a flood One who is reduced to nothing
E E P He is a ruined man.

P A বাঘে-ছাগে একে ঘাটে পানী খুওৱা।
T H बाघे-छागे एके घाटे पानी खुओवा।
T E Baghe chāge eke ghāte pāni khuòwā.
L E T He makes a tiger and a goat drink water in the same ghat (place to draw water from a tank or a river).

E. & N. A man of outstanding power or ability, who can make the rich behave friendly to the poor.

E. E. P. A benevolent tyrant.

P. A. বাপ কালত নাই গাই,
চালনি লৈ দোৰ যায়।

T. H. बाप् कालत् नाइ गाइ,
चालनि लै दोब याय्।

T. E. Bāp kālat nāi gāi, chālani lai dóba jāi.

L. E. T. His forefathers did not have a cow and he goes for milking with a sieve.

E. & N. One who has not seen good things would spoil them by use

E. S. P. जल्पन्ति मूढास्तु गुणैर्विहीनाः।

E. E. P. Beggars on horseback run their horses to death.

P. A. বাওনাৰ চন্দ্ৰলৈ হাত বঢ়োৱা।

T. H. बाओनार् चन्द्रलै हात् बढ़ोवा।

T. E. Bāónār chandralai hāt bahrówa.

L. E. T. The dwarf's extending the hands for the moon.

E. & N. Desiring to possess impossible things. Aspiring after the impossible.

E. S. P. प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः।

E. E. P. Casting beyond the moon.

P. A. বাটত পালে। কমাৰ, দাও গঢ়োৱা আমাৰ।

T. H. बाटत् पालों कमार्,
दाओ गढ़ोवा आमार्।

T. E. Bātat pālóṇ kamār, dāó garhówā āmār.

L. F. T. Meeting a blacksmith on the road he orders the latter to make a knife for him.

E. & N. One who has got no consideration of time and place.

E. E. P. In season and out of season.

P. A. বান্দৰৰ গলত মুক্তাৰ মালা।

T. H. बान्दरर् गलत् मुक्तार् माला।

T. E. Bāndarar galat muktār malā.

L. E. T. A thread of pearls in the neck of a monkey.

Knowledge is of no avail to fools.

P. A. P. বান্দৰে কি জানে নাৰিকলৰ মোল।

I. S. P. किं मिष्टमन्नं खरशूकराणां।

F. I. P. Casting pearls before a swine.

P. A. বান্দৰে কি জানে নাৰিকলৰ মোল!

T. H. बान्दरे कि जाने नारिकलर् मोल्।

T. E. Bāndare ki jāne nārikālar mól!

L. E. T. Monkeys do not know the taste of a cocoanut.

E. & N. Monkeys can not skin cocoanuts to eat them. It refers to good things which ordinary

people can not enjoy or do not understand their value.

P. A. P. বান্দৰৰ গলত মুক্তাৰ মালা।

E. S. P. किं मिष्टान्नं खरशूकराणां।

E. E. P. Casting pearls before a swine

P. A. বাঘ ম'হৰ যুঁজ লাগিল,
নল খাগৰীৰ মৰণ মিলিল।

T. H बाघ् म'हर् युँज् लागिल्,
नल् खागरीर् मरण् मिलिल्।

T. E. Bāgh mahar junj lāgil,
nal khāgarir maran milil.

L. F. T. Tigers and buffaloes fight and the grass dies.

E. & N. The grass is smashed when big animals fight over it. It is the poor people that suffer who live nearby or side with one or the other when powerful people quarrel.

E. E. P. The poor do penance for the sins of the rich.

P. A. বাঁহৰ আগৰ ভোল।

T. H. बाँहर् आगर् भोल्।

T. E. Bāṇhar āgar bhól.

I. E. T. A cucurbitaceous fruit at the top of a bamboo.

F. & N. It is a fruit used as vegetable. The creeper bearing it sometimes reaches bamboo tops. From there these are not possible to be plucked—hence these do not come to one's use. It refers to things which do not come to our use.

E. S. P. नदेवाय नधर्म्माय।

E. E. P. Good for nothing.

P. A. বাহিৰে চুৰীয়াৰ ফেৰ,
ভিতৰে ঢকুৱাৰ বেৰ।

T. H. बाहिरे चुरीयार् फेर्,
भितरे ढकुवार् बेर्।

T. E. Bāhire churiyār pher, bhitare dhakuwār ber.

L. E. T. Outside he wears a big 'dhoti', inside he uses barks of a tree to wall his house.

E. & N. One's internal circumstances can not be judged from the outside shows.

P. A. P. বাহিৰে ৰং চং ভিতৰে কোৱা-ভাতুৰি।

E. S. P. नारिकेल-समाकारा दृश्यते सजना जना ;
अन्तरे बदराकारा बहिरेव मनोहरा।

E. E. P. All that glitters is not gold.

P. A. বাহিৰে ৰং চং, ভিতৰে
কোৱা-ভাতুৰি।

T. H. बाहिरे रं चं, भितरे कोवा-भातुरि।

T. F. Bāhire rang chang bhitare kówā-bhāturi.

L. E. T. The surface looks polished and bright, but the inside is like that of the kówā-bhaturi (a useless fruit).

E. & N. One's internal circumstances can not be judged from his outside shows. The analogy has been drawn from a wild fruit. Its outward appearance is very attractive but the inside is filthy.

P. A. P. বাহিৰে ৰং চুণীয়াৰ কেৰ,
ভিতৰে চকুৱাৰ বেৰ।

E. S. P. नारिकेल-समाकारा दृश्यते सज्जना सभा।
अन्तरे बदराकारा बहिरेव मनोहरा॥

E. E. P. All that glitters is not gold.

P. A. বিদ্যাত বৃহস্পতি।

T. H. बिद्यात् बृहस्पति।

T. E. Bidyāt Brihaspati.

L. E. T. A Brihaspati in learning.

E. & N. Brihaspati (Jupiter) is supposed to be the Lord of Wisdom. So, when some one is found to be of extraordinery knowledge he is compared with Brihaspati.

E. E. P. (A Daniel is come to judgment). As wise as Solomon.

P. A. বিদ্যাৰ সমান বিত নাই।

T. H. बिद्यार् समान् बित् नाइ।

T. E. Bidyār samān bit nāi.

L. E. T. There is no wealth like learning.

E. & N. Learning is the greatest wealth.

E. S. P. नहि ज्ञानात् परं बलम्।

E. E. P. A wise man will lord it over the stars.

P. A. বিয়াত নাৰদ নামিল।

T. H. बियात् नारद् नामिल्।

T. E. Biyāt Nārad nāmil.

L. E. T. Nārad has appeared in the marriage.

E. & N. Narad is typified as a seer who always tried to set one Deva against another to quarrel. There are some people who goes about pointing out flimsy defects of one party to the other to make them quarrel for trifles and wrought their own disaster.

E. S. P. दुर्मन्त्री राज्यनाशाय ग्रामनाशाय
कुञ्जरः।
श्यालको गृहनाशाय सर्वनाशाय
मातुलः॥

P. A. বিধি পথালি দিয়া।

T. H. बिधि पथालि दिया।

T. E. Bidhi pathāli diā.

L. E. T. To block one's way.

E. & N. Putting obstacles in one's way.

E. E. P. Putting the cart before the horse.

P. A. বিধান মাৰা।
(কণ কঠিয়া মাৰা)

T. H. बिधान् मारा।
(कण् कठिया मारा।)

T. E. Bidhān mārā.
(Kan kathiā mārā.)

L. E. T. To destroy the seed and seedling.

E. & N. When you destroy the seed and seedling of a thing it can not grow any more. Likewise, if you punish a man

by every possible way he is supposed not to thrive again.

P. A. P. আমূৰে পোখাই উখলা।

B. S. P. অন্মীমূলং ক্রমম্।

B. E. P. To root out.

P. A. বিজ্ঞা বিলালে ব্যয় নহয়।

T. H. বিদ্যা বিলাকে ব্যয় নহয়।

T. E. Bidyā bilāle byai nahai.

L. E. T. Knowledge can not be spent out by giving it to others.

E. & N. Knowledge is not spent if you distribute it to others, on the other hand it goes on expanding.

B. S. P. পূর্ণস্য পূর্ণমাদায় পূর্ণমেবাবশিষ্যতে।

B. E. P. (i) Knowledge never lessens by giving it to others. (ii) A tale never loses by its telling.

P. A. বিড়ালী চালে বাঘ চাব নালাগে।

T. H. বিড়ালী চালে বাঘ চাব নালাগে।

T. E. Birāli chāle bāgh chāba nālāge.

L. E. T. Look at a cat and there is no need to look at a tiger.

E. & N. Tigers and cats look alike, only they differ in size. So one can imagine how a tiger looks like, by looking at a cat which is only smaller in size. Thus things of simillar nature could be judged by studying one of them.

B. S. P. যথা গৌঃ তথা গবয়ঃ।

B. E. P. An ass is known by his ears.

P. A. বিদুৰৰ শয্যা।

T. H. বিদুরর্ শয্যা।

T. E. Bidurar sajyā.

L. E. T. The bed of Bidura.

E. & N. Bidura embraced poverty to worship Srikrishna for the love of the Lord. The Lord also favoured Bidura by becoming his guest, renouncing the comforts of the palace of the proud king Duryodhana. It means a poor but a hospitable home.

E. E. P. A slum house.

P. A. বিড়ালী ব্ৰত।

T. H. বিড়ালী ব্রত।

T. E. Birāli brata.

L. E. T. The penance of a cat.

E. & N. One who professes to be virtuous but does not abstain from vices.

P. A. P. বেশ্যাৰ কি একাদশী।

B. S. P. তস্করস্য কুতো ধর্ম্মঃ দুর্জ্জনস্য কুতঃ ক্ষমা।
বেশ্যানাঞ্চ কুতঃ স্নেহঃ কুতঃ সত্যঞ্চ কামিনাম্॥

B. E. P. Much religion but no goodness.

P. A. বিলাত পৰা হাতীক শিয়ালে নেজ যাচে।

T. H. বিলত্ পরা হাতীক্ শিয়ালে নেজ্ যাচে।

T. E. Bilat parā hātik shiyāle nej jāche.

L. E. T. A jackal would offer his tail to an elephant who is stuck in a marsh.

E. & N. The humblest of man would dare to insult the most powerful in their captivity or calamity.

E. E. P. (i) Little birds may pick a dead lion. (ii) Even hares insult a dead lion.

P. A. বিনা মেঘে বজ্রপাত।

T. H. बिना मेघे बज्रपात्।

T. E. Binā meghe bajra pāt.

L. E. T. A thunderbolt without clouds.

E. & N. Most unexpected happenings.

E. E. P. A bolt from the blue.

P. A. বিয়াৰ পিছত লাউ দলিওৱা।

T. H. बियार् पिछत् लाउ दलिओवा।

T. F Biyār pichat lāu daliówā.

L. E. T. Throwing a gourd after the marriage is over.

E. & N. There are feasts during a marriage ceremony. Bringing in vegetables after the occassion ıs useless. Untimely presents are not appreciated.

P. A. P. চোৰ পলালে বুদ্ধি বাঢ়ে।

E. S. P. पुस्तकस्था च या विद्या परहस्तगतं धनम्।
कार्य्यकाले न सा विद्या कार्य्यकाले न तद्धनम्॥

E. E. P. After meat comes the mustard.

P. A. বীৰভোগ্যা বসুন্ধৰা।

T. H. वीरभोग्या वसुन्धरा।

T. E. Virbhógyā basundharā.

E. & N. Best things are for those who can hazard their lives to win them.

P. A. P. দম টানিলে মাতৰ খায়।

E. S. P. वीरभोग्या वसुन्धरा।

E. E. P. (i) None but the brave deserves the fair. (ı) Faint heart never won fair lady. (iii) In deep waters men find big pearls.

P. A. বুঢ়ী শালিকীয়ে মাত নধৰে।

T. H. बुढ़ी शालिकीये मात् नधरे।

T. E. Buhri shāliki māt nadhare.

L. E. T. An old Saliki (a kind of bird) does not learn to mutter words.

E. & N. There are certain kinds of birds which learn to mutter words when taught while young; but they do not learn to do so when they have grown old. Likewise, it is very difficult for us to succeed in anything if we start it late in life instead of starting it in time.

E. E. P. Late beginning seldom succeed.

P. A. বুঢ়ী নটীৰ নাচন চাৰ।

T. H. बुढ़ी नटीर् नाचन् चार्।

T. E. Buhri natir nāchan chār.

L. E. T. The dance of the old dancer surpasses others.

E. & N. The artisans who have grown old in their arts or crafts become master hands.

E. E. P. An old ox makes a straight furrow.

P. A. বুক জুড়াবৰ থল নোহোৱা।

T. H. बुक् जुड़ाबर् थल् नोहोवा ।

T. E. Buk jurābar thal nôhôwa.

L. E. T. He has no place to cool his breast.

I. & N. Having no place of refuge. One who has no resting place. He who has nothing to comfort him.

E. E. P. (i) Without a hearth and a home. (ii) No oasis in the desert.

P. A. বুঢ়াই বুঢ়াই কথা হয়,
কথাই কথাই কাঁহে,
ডেকাই ডেকাই কথা হয়,
কথায় কথায় হাঁহে।
লৰাই লৰাই কথা হয়,
কথায় কথায় দন্দ,
তিৰীয়ে তিৰীয়ে কথা হয়,
কথায় কথায় ছন্দ।

T. H. बुढ़ाइ बुढ़ाइ कथा हय्
कथाय् कथाय् काँहे,
डेकाइ डेकाइ कथा हय्
कथाय् कथाय् हाँहे ।
लराइ लराइ कथा हय्
कथाय् कथाय् दन्द,
तिरीये तिरीये कथा हय्,
कथाय् कथाय् छन्द ।

T. E. Buhrāi buhrāi kathā hai
kathāi kathāi kāhe,
Dekāi dekai kathā hai
kathāi kathāi hāṇhe.
Larāi larāi kathā hai
kathāi kathāi dandh,
Tiriye tiriye kathā hai
kathāi kathāi chand.

L. E. T. The old speaking to old coughs at every word. The young speaking to young laughs at every word. The child speaking to child quarrels at every word. The women speaking to women rhymes at every word.

E. & N. Needs no explanation.

P. A. বুক ফাটে, মুখ নুফুটে।

T. H. बुक् फाटे मुख् नुफुटे ।

T. E. Buk phate, mukh nuphute.

L. E. T. Heart bursts, but mouth does not open.

E. & N. When the heart is sad, words are few.

E. E. P. Great griefs are dumb.

P. A. বুকুৰ তেজ পানী কৰা।

T. H. बुकुर् तेज् पानी करा ।

T. E. Bukur tej pāni karā.

L. E. T. He turns his blood of the breast into water.

E. & N. A hard working man.

E. E. P. By the sweat of the brow.

P. A. বুঢ়ী মৰিল ভালেই হল,
শিখনি কঁঠাও মোৰেই হল।

T. H. बुढ़ी मरिल् भालेइ हल्
सिखनि कँठाओ मोरेइ हल्।

T E. Buhri maril bhālei hal,
Sikhani kanthāó mórei hal.

L E T. It is good the old woman died, the other rug becomes mine now.

E & N Heirs gain at the death of their ancestors.

E. F P The weeping of an heir is laughter under mask.

P A. বুঢ়া পাঠীৰ লগত মাহ দোন ব্যয়।

T. H बुढ़ी पाठीर् लगत् माह दोन् व्यय्।

T E. Buhri pāthir lagat māh dón byai.

L F T To spend a basketful of pulses with an old goat

E & N Do not waste your useful things with the worthless.

E E. P. Never throw a hens' egg at a sparrow.

P A. বুজাক বুজাবা আকাৰে প্ৰকাৰে,
নুবুজাক বুজাবা ঢকা-চাপৰে।

T H. बुजाक् बुजाबा आकारे प्रकारे,
नुबुजाक् बुजाबा ढका-चापरे।

T E Bujāk bujābā ākāre prakāre,
nubujāk bujābā dhakā chapare.

L E. T. You can make the wise understand by mere hints. You have got to make the fool understand by pushes and slaps.

E. & N. The wise will take a hint and act accordingly, but a fool needs goading to understand a thing.

E. S. P. इङ्गिताकुश-हस्तेन कशा-हस्तेन वाजिनः।
मत्ती क्षुद्रहस्तेन बक्तृ हस्तेन दुर्जनः॥

E. E. P. (i) A nod to the wise and a rod to the fools. (ii) A good horse should be seldom spurred.

P A বুঢ়াৰ কথা নুশুনা ডেকা,
টানত পৰি কিয় কেকা!

T H. बुढ़ार् कथा नुसुना डेका,
टानत् परि किय् केका।

T E. Buhrār kathā nuśunā deka
tanat pari kiya keka!

L F T You being young, disregard the words of the old, but why repent when in trouble?

E & N Old age begets wisdom by experience. So we can gain by following their advice

E S P वृद्धस्य वचनं ग्राह्यमापत्काले ह्युपस्थिते।

L F P (i) An old man's saying is rarely untrue. (ii) In times of necessity the words of the wise are worthy to be observed.

P. A. বৃন্দাবন এৰি মথুৰাক যোৱা।

T. H. वृन्दावन् एरि मथुराक् जोवा।

T. E. Brindāban eri mathurāk jówā.

L E T. Leaving Brindabana and going to Mathura.

E & N. To take up serious things living aside child's play. The

Lord in his incarnation as Krishna passed the childhood, playing at Brindabana. Grown up he went to Mathura and performed a series of serious things—killing the tyrant king Kamsa first of all.

P. A. বেছাৰ কাণ কাটি খলিহা কৰা।

T. H. बेछार् काण् काटि खलिहा करा।

T. E. Bechār kān kāti khaliha karā.

L. E. T. To cut the ear of *Bechā* (a small fish) and make it a *Khalihā* (a still smaller fish).

E. & N. Sharing other's little aportionment.

E. E. P. To cut out a slice from one's bread.

P. A বেজ-বামুণ-কোৱা,
ই তিনি পৰৰ খোৱা।

T. H. बेज्-बामुण् कोवा इ तिनि परर् खोवा।

T. E. Bej-bāmun-kôwā, itini parar khôwā.

I. F. T. The *bej* (barber), the Brahmin and the crow, these live upon others.

E. & N. Barbers, priests and crows are to be fed by others. In social and religious functions we need barbers and Brahmins. Their main source of earnings rest on the invitation to perform the ceremonies. Feasting is a part of our ceremonies. Crows gather in these to feast upon the rejected food thrown away

E. E. P. (i) Crows and clergy are hard to hit. (ii) Men's ignorance makes the priest's pot boil.

P. A. বেটীক মাৰি বোৱাৰীক চকোৱা।

T. H. बेटीक् मारि बोवारीक् चकोवा।

T. E. Betik māri bôwārik chakôwā.

L. E. T. To warn a daughter-in-law by beating a daughter.

E. & N. It is a common tactics with common people to caution a new daughter-in-law by taking a daughter to task for her faults. The proverb means indirect way of cautioning others.

E. E. P. To be forewarned is to be forearmed.

P. A. বেজিৰ কাণেদি সৰকা।

T. H. बेजिर् काणेदि सरका।

T. E. Bejir kānedi sarakā.

L. E. T. He can pass through a needle's eye.

E. & N. The proverb means cunning.

E. S. P. छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः।
सर्व्वं खलस्य चरितं मशकः करोति॥

E. E. P. Sly as a fox.

P. A. বেঙাই কয় কলাই শুনে।

T. H. बेङाइ कय् कलाइ शुने।

T. E. Bengāi kai kalāi śune.

L. E. T. A dumb speaks and a deaf hears.

E. & N. Neither the speaker can make himself clear to his audience nor the listners can understand the speaker.

E. S. P. अन्धस्य दीपः बधिरस्य गीतम्।

E. E. P. (i) Do not talk Arabic in the house of a Moor. (ii) I talk of chalk and he of cheese. (iii) Giving a stone when asked for a bread.

P. A. বেৰ চালবো চকু কাণ থাকে।

T. H. बेर् चालरो चकु काण् थाके।

T. E. Ber chālarŏ chaku kān thāke.

L. E. T. Walls and roofs have eyes and ears.

E. & N. No one can keep anything secret.

P. A. P. কথা খুলিলে বতাহ।

E. E. P. (i) Walls have ears. (ii) There are omens in the air.

P. A. বেলিয়ে কাৰো বাট নাচায়।

T. H. बेलिये कारो बाट नाचाय्।

T. E. Beliye kārŏ bāt nachāi.

L. E. T. The sun does not wait for anybody.

E. & N. Nature does not favour anybody by breaking its laws.

E. E. P. Time and tide wait for none.

P. A. বেৰাই শহ খোৱা।

T. H. बेराइ शह् खोवा।

T. E. Berāi sah khŏwā.

L. E. T. The fencing eats the crop.

E. & N. Abusing one's powers.

P. A. P. যাকে বোলা আপোন, সেয়ে ভৰাব ছপোন।

E. E. P. Who will guard the guards themselves.

P. A. বেশ্যাৰ কি একাদশী।

T. H. बेश्यार् कि एकादशी।

T. E. Besyār ki ekādośi.

L. E. T. Ekādośi of a prostituto.

E. & N. It is the virtuous widows who make penance on the day of '*Ekadośi*'. Prostitutes do not lead a moral life—So Ekadośi is meaningless for them.

P. A. P. ফালা ফোট মাৰিলেই মহন্ত নহয়।

E. S. P. तस्करस्य कुतो धर्म्मः, दुर्जनस्य कुतः क्षमा।
वेश्यानाञ्च कुतः स्नेहः कुतः सत्यञ्च कामिनाम्॥

E. E. P. (i) All are not saints, that go to church. (ii) A cowl does not make a monk.

P. A. বেঙৰ বচনে বাৰিষা নহয়।

T. H. बेङर् बचने बारिषा नहय्।

T. E. Bengar bachane bārishā nahai.

L. E. T. The rainy season does not set in at the sound of the frogs.

E. & N. The honourable would not lose their respect if the unworthy people would speak ill of them.

P. A. P. শগুণৰ শাওত বুঢ়া হালো'ৱা নমৰে।

E. E. P. (i) Daylight will come even

if the cock does not crow.
(ii) All are not thieves whom the dogs bark at.

P. A. বেঙেনাৰ গছত হাকুটি লগোৱা।

T. H. बेङेनार् गछत् हाकुटि लगोवा।

T. E. Bengenār gachat hākuti lagôwā.

L. E. T. He uses a hooked stick for a brinjal plant.

E. & N. The brinjal plant is only a shrub. No one needs a hooked stick to gather the fruits. The proverb refers to a dwarf.

P. A. বেজিৰ জলঙা মনে,
কুঠাৰৰ জলঙা নমনে।

E. S. P. बेजिर् जलङा मने,
कुठारर् जलङा नमने।

1 r. Bejir jalangā mane,
Kuthārar jalangā namane.

I. r. T He sees the eye of a needle but does not see the eye of an axe.

E. & N One who minds small expenditures but careless about bigger ones—evidently he becomes loser.

P. A. P. শাকত নিদিয়ে লোন, পিটিকাত যায়
তিনি গুণ।

E. S. P. अल्पस्य हेतोः बहु हातुमिच्छन्।

E. E. P. (i) Penny wise pound foolish.
(ii) Anxious about the shoe but careless about the foot.

P. A. বৈ খাব নোৱাৰা কৰা।

T H. बै खाब नोवारा करा।

T. E. Bai khāba nôārā karā.

L. E. T. Disabling one to earn his bread.

E. & N. Manhandling one to such an extent that the victim becomes invalid to earn his living.

T. E. বৈকুণ্ঠত অসুৰ মিলিল।

T. H. बैकुण्ठत् असुर् मिलिल्।

T. E. Baikunthat asur milil.

L. E. T. An *Asura* appeared in *Baikuntha*.

E. & N. According to Hindu conception, Baikuntha is the abode of Gods where the presence of Asuras are not possible; Yet these evil elements sometimes lurk there. It means a bad element in a refined society.—A black sheep.

E. E. P. The devil lurks behind the cross.

P. A. বোলে ৰাগে, হয় কপালৰ
ভাগে।

T. H. बोले रागे, हय् कपालर् भागे।

T. E. Bôle rāge, hai kapālar bhāge.

L. E. T. He utters it in rage and it comes to pass for his good luck.

E. & N. Curses bring fortunes to them, those who are lucky.

P. A. P. শাওৰে বৰ হয়।

E. E. P. To turn from grave to gay.

P. A. বোজাৰ ওপৰত শাকৰ আঁটি।

T. H. बोझार् ओपरत् शाकर् आटि।

T. B. Bòjār òparat śākar ānṭi.

L. E. T. Bundle of leafy vegetable over a load.

E. & N. Do not carry more loads than you can carry, *i.e.* do not undertake more work than you can do.

E. E. P. (i) Lay not all the loads on the lame horse. (ii) All lay load on the willing horse.

P. A. বোবাৰ শত্ৰু নাই।

T. H. बोबार् शत्रु नाइ।

T. B. Bòbār śatru nāi.

L. E. T. The dumb has got no enemy.

E. & N. He who does not speak ill of others has got no enemy. A dumb keep silent as he is unable to speak, speech is silvery but silence is golden.

B. S. P. बकं मूर्खस्य मौनित्वं।

E. E. P. Silence seldom doth any harm.

P. A. ব্ৰহ্মা হৰে চিন্তে যাৰ চৰণৰ ৰেণু,
হেন হৰি বৃন্দাবনে চাৰি ফুৰে
ধেনু।

T. H. ब्रह्मा हरे चिन्ते यार् चरणर् रेणु,
हेन हरि वृन्दावने चारि फुरे धेनु।

T. B. Brahmā hare chinte jār
charanar renu.
Hena Hari Brindābane
chāri phure dhenu.

L. E. T. He who is worshipped by Brahmā and Hara tends cattle in the Brindabana.

E. & N. Srikrishna used to tend cattle in the Brindabana; even then Brahma and Hara worshipped him, knowing that He is the incarnation of the Deity. It means that we should admire the wise even if they take up humble avocation.

P. A. ভয়ত ভগৱন্ত কঁপে।

T. H. भयत् भगवन्त कँपे।

T. E. Bhayat bhagabanta kanpe.

L. E. T. God Himself trembles when afraid.

E. & N. There is none who is absolutely fearless. Also the fact remains that fright makes the cause of fear greater than what it is.

E. E. P. (i) Fear guards the vineyard. (ii) Fear makes the wolf bigger than he is.

P. A. ভয়তে কেকোঁৰাৰ গাঁত বিচৰা।

T. H भयते केकोंरार् गाँत् बिचरा।

T. E. Bhayate kekòrār gānt bicharā.

L. E. T. He seeks a crab's hole out of fear.

E. & N. A man can not seek refuge in a crab's hole. This proverb expresses contempt to undue fear.

P. A. ভক্তিত মুক্তি মিলে।

T. H. भक्तित् मुक्ति मिले।

T. E. Bhaktit mukti mile.

L. E. T. Freedom is attained by devotion.

E. & N. Salvation is attained by the devotees.

E. E. P. He that serves the alter should live by the alter.

P. A. ভৰিৰ তলে ৰৌ যায়,
দৰিকণাটৈ বৰশী বায়।

T. H. भरिर् तले रौ याय्,
दरिकणाकै बरशी बाय्।

T. E. Bharir tale rou jāi,
Darikanā baraśi bāi.

L. E. T. *Rau* fish goes under the feet, he is angling for *darikanā* (a very small fish).

E. & N. One who minds small things while he loses larger interest like one who angles for a small fish while the big *rau* fishes pass by him.

P. A. P. বেজিৰ কোলোঙা মনে,
কুঠাৰৰ কোলোঙা নমনে।

E. S. P. अल्पस्य हेतोः बहु हातुमिच्छन्।

E. E. P. (i) Penny wise pound foolish. (ii) Anxious about shoes but careless about foot.

P. A. ভালে পায় ভালক, জাবৰে পায় খালক।

T. H. भाले पाय् भालक्, जाबरे पाय् खालक्।

T. E. Bhāle pāi bhālak, jābare pāi khālak.

L. E. T. Good people are the recipient of good things while a trench is the recipient of garbage.

E. & N. One's fair or foul name is dependent upon his good or bad deeds. Honesty brings us happiness while dishonesty brings us misery.

P. A. P. ভালৰ ভাল সৰ্ব্বতি কাল, বেয়াৰ ভাল ক'ত আছে ?

E. S. P. उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्।

E. E. P. (i) Fair play's a jewell. (ii) Muddy spring muddy stream. (iii) Where no good is no good comes out.

P. A. ভাত খাওঁতে পানী খোৱা।

T. H. भात् खाओंते पानी खोवा।

T. E. Bhāt khāonte pāni khôwā.

L. E. T. It is like drinking water while eating.

E. & N. There is no difficulty in drinking water while one takes his meal. The proverb refers to easy jobs which any unskilled hand can undertake.

E. E. P. (i) Clear as water. (ii) As easy as anything.

P. A. ভাত নোহোৱা খাটত থব।

T. H. भात् नोहोवा खाटत् थब।

T. E. Bhāt nôhôwā khātat thaba.

L. E. T. He will place me in a farm where rice is scarce.

E. & N. In the past well-to-do persons had farms in different places

and in some of these the wage-earners had to work hard for their bread. This proverb is the expression of contempt shown by the employee to the employer or by the weak to the powerful.

E. E. P. Do not care a fig for him.

P. A. ভাদত কৰি কল ৰোপণ,
সবংশে মৰে লঙ্কাৰ ৰাৱণ।

T. H. भादत् करि कल् रोपन्,
सबंशे मरे लङ्कार् रावण्।

T. E. Bhădat kari kăl rȯpan,
Sabangśe mare Lankār Răvana.

L. E. T. (King) Ravana of Lanka died by planting bananas in the month of Bhadra.

E. & N. Bananas if planted in the month of Bhadra is supposed to bring disastrous results. This proverb is an warning against untimely deeds. It is said that the most powerful demon king of Lanka perished along with his host of decendants by planting banana in the month of Bhadra.

P. A. ভালুকক খন্তা দিয়া।

T. H. भालुकक् खन्ता दिया।

T. E. Bhălukak khantă diă.

L. E. T To give a spade to a bear.

E. & N. A bear can dig earth with its nails, so it is helping him all the more to give him a spade. The proverb refers to encouraging of mischief-mongers. It is not wise to vest power on those who will misuse them.

P. A. P. উঁদৰক চৈক ৰখীয়া কৰা,

E. E. P. Never trust the wolf with the care of a lamb.

P. A. ভাত খাব দিয়ে, হাত খাব
নিদিয়ে।

T. H. भात् खाब दिये, हात् खाब निदिये।

T. E. Bhăt khăba diye,
hăt khāba nidiye.

L. E. T. He gives rice to eat but not his hand.

E. & N. We may offer food to a hungry man though we do not allow him to bite our hands. Thus we ought to be sympathetic to our fellowmen ; but we must be careful at the same time to see that we do not suffer by being sympathetic.

P. A. ভাতৰ আকাল হলেও মাতৰ
আকাল নহয়।

T. H. भातर् आकाल् हलेओ मातर्
आकाल् नहय्।

T. E. Bhātar ăkăl haleȯ mătar ākal
nahai.

L. E. T. One may be in want of rice, but there can not be want of good words.

E. & N. One may not be able to render physical help to others, but he is certainly able to give out

sweet words and sympathetic considerations.

E. S. P. वचने किं दरिद्रता ।

E. E. P. (i) Good manners cost nothing. (ii) Courtesy costs nothing.

P. A. ভাঙা সভাত ৰাগ টনা ।

T. H. भाङा सभात् राग् टाना ।

T E. Bhāngā sabhāt rāg tānā.

L. E. T. To sing after the audience is gone.

E. & N. The proverb refers to displaying of things when there is none to appreciate them. Do not launch an untimely movement.

P. A. P. বিয়াৰ পিছত লাউ দলিওৱা ।

E. E. P. Lecturing in an empty hall.

P. A. ভাই ভাই কন্দল পৰে পায় আশ,
তিৰুতাৰে কন্দল ঘৰেই প্ৰবাস ।

T. H. भाइ भाइ कन्दल् परे पाइ आश्,
तिरुतारे कन्दल् घरेइ प्रवास् ।

T. E. Bhāi bhāi kandal pare pāi āś
Tirutāre kandal gharei prabāsh.

L. E. T. Others get indulgence with quarrelling brothers. Quārrel with the wife and you are banished in your own home.

E. & N. If we querrel amongst ourselves others will take advantage of us. The happiness of the house is lost if there be quarrelling husband and wife.

E. S. P. दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।
ससर्पे च गृहे वासः मृत्युरेव न संशयः ॥

P. A. ভাইৰ সমান মিত্ৰ নাই,
ভাইৰ সমান শত্ৰু নাই ।

T. H. भाइर् समान् मित्र नाइ,
भाइर् समान् शत्रु नाइ ।

T. E. Bhair samān mitra nāi,
bhāir samān śatru nāi.

L. E. T. Brother is the greatest friend and the worst enemy.

E. & N. The strength and weakness of brothers are kncwn to each other, they can take advantage of this to the fullest extent, hence he is a worst enemy or a best friend.

P. A. ভাল আমৰ এছোৱা খাবা,
সজ্জনৰ লগত এখোজ যাবা ।

T. H भाल् आमर् एछोहा खाबा,
सज्जनर् लगत् एखोज् याबा ।

T. E. Bhāl āmar ochȏhā khābā,
Sajjanar lagat ekhȏj jābā.

L. E. T. Take a suck of a good mango. Go a step with good people.

E. & N. It will pay you to taste good things and keep good company.

E. S. P. त्यज दुर्जन-संसर्गं ।
भज साधु समागमः ॥

E. E. P. Keep close to good.

P. A. ভাজনৰ ভোজন, অভাজনৰ গলগ্ৰহ ।

T. H. भाजनर् भोजन्, अभाजनर् गलग्रह ।

T. E. Bhājanar bhȏjan, abhājanar galagrah.

L. E. T. A thing may serve as meal to the wise ; to the unwise it becomes a burden.

E. & N. Wisdom teaches us to make good use of a thing, while ignorance teaches us the vile use of the very thing. Thus the same thing becomes useful to the wise and a burden to the fool.

E. E. P. (ii) From the same flower the bee extracts honey and the wasp gall. (ii) A golden bit no betters a horse.

P. A. ভাটৌ পঢ়া দিয়া।

T. H. भाटौ पढ़ा दिया।

T. E. Bhātow pahrā diyā.

L. E. T. Reading like a parrot.

E. & N. Parrots learn to utter words as they are taught to do. They do not understand what they utter. Likewise, there are people who cram things without understanding the meaning of their utterances.

E. E. P. Parrot-like cramming.

P. A. ভাদ মহীয়া শালিকা।

T. H. भाद् महीया शालिका।

T. E. Bhād mahiā śālikā.

L. E. T. *Śalika* bird (Sanskrit sarik) in the month of *Bhadra* (August-September).

E. & N. Śālikā birds lose their feathers of their heads and necks looking weak and ugly after the monsoon. This has become proverbial to refer to weakness and ugliness in men.

P. A. ভাখৰীৰ ধানো আহৰি নকৰে,
লৰাকো শুকাই নামাৰে।

T. H. भाखरीर् धानो आहरि नकरे,
लराको शुकाइ नामारे।

T. E. Bhākharir dhānô āhari nakare,
larākô śukāi nāmāre.

L. E. T. He neither touches his granery nor keeps his children fasting.

E. & N. There are people who neither want to spend their money nor abstain from enjoyment.

P. A. P. বাহিত মিদিবা হাত,
নবা-ছোৱালীক নথোন মথবা,
দিবা গধূলীতে ভাত।

E. S. P. पिपीलिकार्जितं धान्यं मक्षिका-
सञ्चितं मधु ॥

E. E. P. (i) Neither hew down the whole forest nor come home without wood. (ii) Neither wise men nor fools can work without tools.

P. A. ভাঙক ছিঙক বৰ নাওৰ খোলা।

T. H. भाङक् छिङक् बर् नाओर् खोला।

T. B. Bhāngak chingak bar nāôr khôlā.

E. & N. A big boat remains big even if it is broken.

E. & N. The large hearted remain large-hearted ; even in adversity, they can not be mean.

P. A. P. কটা হওক ছিটা হওক পাটৰ টঙালী,
সৰু হওক বৰ হওক ভূঞাঁৰ পোৱালি।

E. E. P. The very ruins of greatness are great.

P. A. ভাতৰ তিতা খাব পাৰি,
মাতৰ তিতা খাব নোৱাৰি।

T. H. भातर् तिता खाब पारि,
मातर् तिता खाब नोवारि।

T. E. Bhātar titā khāba pāri.
mātar titā khāba nowāri.

L. E. T. You can eat bitter rice, but you can not eat bitter words.

E. & N. It is not so difficult to eat bad food but it is very hard to endure ill words.

E. S. P. सत्यं ब्रूयात् प्रियं ब्रूयात् मा ब्रूयात्
सत्यमप्रियम्।

E. F. P. Wounds heal but not ill words.

P. A. ভিজা মেকুৰী।

T. H. भिजा मेकुरी।

T. E. Bhija mekuri.

L. E. T. A wet cat.

E. & N. Cats with wet fur remain docile and innocent looking. It has become proverbial to represent a cunning man wearing innocent look.

E. E. P. A mewing cat.

P. A. ভিঠিত দুবৰি গজা।

T. H. भिठत् दुबरि गजा।

T. E. Bhithit dubari gajā.

L. E. T. Dub grass has grown on the foundation of his house.

E. & N. When a man's line is extinct, he will have none to live in his house. Consequently his house falls and weeds grow on its foundation.

E. E. P. He who has none to represent his line.

P. A. ভীমকলৰ গুৰিত সাৰ হে চপাই
দিয়ে।

T. H. भीमकलर् गुरित् सार हे चपाइ दिये।

T. E. Bhimkalar gurit sār he
chapāi diye.

L. E. T. He but manures a banana plant. (Whose fruits are full of seed.)

E. & N. One can never expect better treatment from a villain even if he is helped.

P. A. P. গাখীৰ খুৱাই সাপ পোহে।

E. S. P. पयःपानं भुजङ्गानां केवलं विषवर्द्धनं।
उपदेशोहि मूर्खाणां प्रकोपाय न शान्तये॥

E. E. P. (i) Breed up a crow and he will pick out your eyes. (ii) To cherish a serpent in one's bosom.

P. A. ভীষ্মৰ প্ৰতিজ্ঞা।

T. H. भीष्मर् प्रतिज्ञा।

T. E. Bhishmar pratijnā.

L. E. T. The promise of Bhishma.

E. & N. In the great epic the Mahabharata, the figure of Bhishma typefies will-power to keep

one's promise. He promised to remain a bachelor to pave the way of his father to marry for the second time and he kept his promise till death. So his promise became proverbial.

E. E. P. To do or to die.

P. A. ভুকত কৰে গোপীনাথ,
কল খালে জগন্নাথ।

T. H. भुरुत् करे गोपीनाथ्,
कल् खाके जगन्नाथ् ।

T. E. Bhurut kare Gopināth,
Kal khāle Jagannath.

L. E. T. Gopinath slipped out and the blame of eating plantain came to Jagannath.

E. & N. Sometimes a mischief is done by one and the blame is borne by another.

P. A. P. বৈৰীয়েক মাছ খায় বোন্দাৰ মৰণ।

E. S. P. खलः करोति दुर्वृत्तं नूनं फलति
साधुषु ।

E. E. P. One doth the scath and another hath the scorn.

P. A. ভুকীয়া গল পাত কাটিবলৈ,
নিভুকীয়াই বোলে মাটিতে দিয়া।

T. H. भुकीया गल् पात् काटिबलै,
निभुकीयाइ बोले माटिते दिया ।

T. E. Bhukia gol pat kātibalai ;
Nibhukiai bôle mātite diā.

L. E. T. The hungry has gone to cut a leaf (to place food). He who is not hungry asked to serve food on the ground.

E. & N. The hungry can wait, it appears, but he who is not hungry can not.
It refers to one who is deceitful.

P. A. P. ভোজনৰ বেলা কি কুলৰ বিচাৰ।

E. S. P. त्यजेत् क्षुधार्त्ता महिलापि पुत्रं ।
खादेत् क्षुधार्त्ता भुजगी स्वमण्डम् ॥

E. E. P. A man in need of bread is ready for anything.

P. A. ভুকুতে কল নপকে।

T. H. भुकुते कल् नपके ।

T. E. Bhukute kal napake.

L. E. T. A banana does not ripen if you give it blows.

E. & N. One can not achieve anything in an instant , it takes time.

E. S. P. न तु सद्योऽविनीतस्य दृश्यते कर्म्मणः फलं ।
कालोऽप्यङ्गी भवत्यत्र सस्यानामिव
पक्तये ॥

E. E. P. Rome was not built in a day.

P. A. ভুকা কুকুৰে নাকামোৰে।

T. H. भुका कुकुरे नाकामोरे ।

T. E. Bhukā kukuro nākāmôre.

L. E. T. Dog that barks does not bite.

E. & N. He that talks much achieves little.

P. A. P. যত গৰ্জে তত নবৰষে।

E. S. P. सम्पूर्णकुम्भो नकरोति शब्दं ।

E. E. P. (i) Barking dog seldom bites.
(ii) Dogs that bark at a dis-

tance seldom bite at hand. (iii) A threatened blow is sel dom given. (iv) A mewing cat is seldom a good mouser.

P. A. ভূতৰ উপৰত দানৱ।

T. H. भूतर् उपरत दानव।

T. E. Bhọ́otar uparat dānab.

L. E. T. Demons sit on Devil.

E. & N. Even the cheats are cheated.

P. A. P. চোৰকো মোৰে পায়।

E. E. P. (i) Cunning surpasses strength. (ii) Everything has its time. (iii) The victor victimised.

P. A. ভূতৰ মুখত ৰাম নাম।

T. H. भूतर् मुखत राम् नाम्।

T. E. Bhutar mukhat Rām nām.

L. E. T. The Devil utters the name of Rama.

E. & N. To mislead people sometimes the knave perform pious acts.

E. E. P. Devil quoting scriptures.

P. A. ভুঁহুৰাতো ৰ'দ দিয়ে।

T. H. भुँहुरातो र'द् दिये।

T. E. Bhuṇhuratǿ rǿd diye.

L. E. T. The sun shines even on a garbage.

E. & N. God's grace is bestowed upon all alike. The proverb means that even the poor are prized only if they are worthy.

E. E. P. The sun denies his light to none.

P. A. ভেকুলীৰ পিঠিত নোম গজিল।

T. H. भेकुलीर् पिठित नोम गजिल्।

T. E. Bhekulir pithit nǿm gajil.

L. E. T. A frog's back becomes hairy.

S. & N. It refers to strange phenomenon and impossibilities.

P. A. P. পৰ্ব্বতত হুৰাৰ ডিমা।

E. E. P. Auk's eggs !

P. A. ভেলেঙী লাগা পহু।

T. H. भेलेङ्गी लागा पहु।

T. E. Bhelengi lāgā pahu.

L. E. T. A hypnotised deer.

E. & N. A deer's flesh is its enemy and by instinct it flees at the sight of man. Sometimes it gets hypnotised at the sight of man and remains still which lead to its destruction. This proverb warns us to be alert against danger.

P. A ভেমটো, ভেমটো, কলহৰ কাণটো।

T. H. भेम्टो, भेम्टो, कलहर् कान्टो।

T. E. Bhemtǿ, bhemtǿ, kalahar kāntǿ.

L. E. T. Such vanity, it is like the brim of the broken pot.

E. & N. Making show of insignificant thing.

P. A. ভোটৰ কুকুৰ।

T. H. भोटर् कुकुर्।

T. E. Bhôtar kukur.

L. E. T. The dog of a Bhutanese.

E. & N. The Bhutanese dogs when brought from the hills to the plains remain inert till they are acclimatised. It refers to strangers with their restricted movements.

P. A. ভোজনৰ বেলা কি কুলৰ বিচাৰ ?

T. H. भोजनर् बेला कि कुलर् बिचार् ?

T. E. Bhôjanar belā ki kulor bichar?

L. E. T. At the time of eating why curious about caste ?

E. & N. The hungry can not be choosers of castes.

P. A. P. ভুকীয়া গল পাত কাটিব,
নিভুকীয়া বোলে মাটিতে দিয়া।

E. S. P. त्यजेत् क्षुधार्त्ता महिलापि पुत्रं।,
खादेत् क्षुधार्त्ता भुजगी स्वमण्डम्॥

E. E. P. A man in need of bread is ready for anything.

P. A. ভোজৰ খাহী।

T. H. भोजर् खाही।

T. E. Bhojar khāhi.

L. E. T. Goats castrated and fattened are meant for feasts.

E. & N. Good for nothing. Unproductive. A victim to others.

E. E. P. Fat pens are aye ill layers.

P. A. ভোকৰ ভাত, পিয়াহৰ পানী।

T. H. भोकर् भात, पियाहर् पानी।

T. E. Bhôkar bhāt, piyāhar pāni.

L. E. T. Rice in hunger and water in thirst.

E. & N. Help people according to his need.

E. E. P. Give bread to the hungry, water to thirsty.

P. A. ভোটা তৰা যেন জ্বলা।

T. H. भोटा तरा येन ज्वला।

T. E. Bhôtā tarā jen jwalā.

L. E. T. Bright as the morning star.

E. & N. The morning star could be known from among the innumerable stars in the sky for its size and lustre. The proverb originated from this to single out a man from others for his sterling qualities.

E. E. P. Shining like the morning star.

P. A. ভোকে হে ভাতৰ আঞ্জা।

T. H. भोके है भातर् आञ्जा।

T. E. Bhôke hae bhātar ānjā.

L. E. T. Hunger is the curry for rice.

E. & N. Any and every food is relished by a hungry man.

E. E. P. (i) Hunger is the best sauce.
(ii) Hunger is a good cook.

P. A. মই হৰিণা পৰৰ খাওঁ
শুনিব নোৱাৰো অতিথিৰ নাউ।

T. H. मइ हरिणा परर् खाओँ,
शुनिब नोवारोँ अतिथिर् नाउ।

T. E. Mai harinā parar khāôn,
Shuniba nôārôn atithir nāu.

L. E. T. I am a deer and will eat upon others, I cannot bear to hear the name of a guest.

E. & N. A deer generally lives upon wild grass etc. and feast upon corn fields stealthily. These are unable to provide food for others. Likewise, a dependent is unable to shoulder another's responsibility. He who can not maintain himself can not be charitable.

E. E. P. A beggar may sing before a pickpocket.

P. A. মই যদি হওঁ বাপৰ বেটী
চোতাল কৰিম চাকীৰ গতি।

T. H. मइ यदि हओं बापर् बेटी
चोताल् करिम् चाकीर् गति।

T. I Mai jadi haȯn bāpar beti,
C'hôtāl karim chākir gati.

I. I. T. If I am a worthy daughter of a worthy father, I will make the courtyard like an earthen lamp.

E. & N. A clean and bright court-yeard proves the honest work of a housewife. The earthen lamp is hollow in its centre. A clean courtyard become low in the centre by constant brooming.

P. A. মই টুনী ডালত,
ৰাজাই বেঙ খায় সোণৰ থালত।

T. H. मइ टुनी डालत्,
राजाइ बेङ् खाय् सोणर् थालत्।

T. E. Mai tuni dālat,
rājāi beng khāi sônar thālat.

L. E. T. I am a tiny bird (enjoying freedom) at the branch of a tree and the king is eating fried frog in a gold dish.

E. & N. Escaping unnoticed from the caprice of a king or a wily man for their craze. The story runs like—once a king wanted to fry a tiny bird and eat it by way of punishment. The bird managed to cheat the cook and escape from its cage whereupon the cook had to cheat the king with a fried frog for the flesh of the tiny bird.

I. F. P. (i) All the wit in the world is not in one head. (ii) It is best to profit by the madness of other people.

P. A মই বৰ হস্তী নুফুৰে বনত,
মাখিবোৰ কণী পাৰে তাৰে গালত।

T. H मइ बर हस्ती नुफुरे बनत्,
माखिबोरे कणी पारे तारे गालत्।

T. E. Mai bar hasti nuphure banat,
Mākhibôre kani pare tāre gālat.

L. E. T. I am a big elephant; why should I go to the jungle? Flies lay eggs on his cheek.

P. A. P. ১। গপত গগন ফাটে,
হাড়ীৰ ভাত কুকুৰে চাটে।
২। গপত গণ্ডাটোপ।

E. S. P. जल्पन्ति मूढ़ास्तु गुणैर्विहीनाः।

A fool is wise in his own conceit.

P. A. মগৰ মুলুক।

T. H. मगर् मुलुक्।

T. E. Magar muluk.

E. & N. Lawlessness and devastation prevailed in Assam during the Burmese invasion in the twenties of the Nineteenth century. Burmese are also called 'Mugs'. Thus Burmese occupation became proverbial to represent lawlessness and anarchy.

E. S. P. मात्स्यन्यायः।

E. E. P. Lawless anarchy.

P. A. মথনিত ঘিঁউ বাঢ়ে।

T. H. मथनित घिउँ बाढ़े।

T. E. Mathanit ghiuṇ bāhre.

L. E. T. Churning increases ghee (refined butter).

E. & N. It is a fact that butter is increased by more churning. The proverb generally refers to increased output of honest labour. It also refers to increased wisdom by more culture.

E. E. P. Wisdom is increased by culture

P. A. মধুফলৰ ঢেঁকী।

T. H. मधुफलर् ढेंकी।

T E. Madhuphalar dheṇki.

L. E. T. Dhenky (husking pedal) made of Papaya tree.

E. & N. Dhenkies are made of hard woods. A papaya tree is neither lasting nor hard to serve the purpose. This proverb is an expression of contempt to worthless fellows.

E. S. P. अकाण्डकुष्माण्डः।

E. E. P. Good for nothing.

P. A. মন কৰিলে চুন কৰিব পাৰে।

T. H. मन् करिले चुन् करिब पारे।

T. E. Man karile chun kariba pāre.

L. E. T. He can reduce him to lime at will.

E. & N. Stone and shell is burnt to produce lime. Both stone and shell are very hard substances which could be made into soft lime. It is an expression of contempt, meaning one who could be vanquished if desired.

E. S. P. तृणादपि न मन्ये।

E. E. P. (i) Don't care a fig for him.
(ii) Don't care a straw for him.

P. A. মণি হেৰোৱা ফণী।

T. H. मणि हरोवा फणी।

T. E. Mani harŏwā phani.

L. E. T. A serpent which lost its jewel.

E. & N. It is said that a certain kind of serpent has a jewel in it› head. If by some chance it happens to lose the jewel it becomes mad with rage and sorrow. The proverb refers to our state of mind when we are beset with rage and sorrow by suffering irrepairable loss.

E. S. P. मणिहीनः फणी यथा।

P. A. মনে আঠু কাঢ়ে।

T. H. मने आठु काढ़े।

T E. Mane āthu kāhre.

L. F. T. The mind crawls.

E. & N. A baby, when unable to walk, moves about crawling and leaves it as it is grown up. The proverb refers to aged people who want to feel ever young.

E. E. P. (i) Ever green. (ii) Ever young. (iii) Gay and green for ever.

P. A. মনে বিচাৰে ৰজা হব,
বিধাতাই নিদিয়ে খুজি খাব।

T. H. मने बिचारे राजा हब्,
बिधाताइ निदिये खुजिखाब्।

T. E. Mane bichāro rajā haba,
bidhātāi nidiya khuji khāba.

L. E. T. Mind seeks to become a king but God would not allow even to live abegging.

E. & N. God's will prevails upon man's struggle to be happy and prosperous.

P. A. P ১। আইৰ ঘৰত খাম, ছুয়ো হাতে খাম,
বিধাতাই বোলে মই লগে লগে যাম।
২। মানুহে পাতে, ঈশ্বৰে ভাঙে।

E. S. P. भाग्यं फलति सर्व्वत्र।

E. E. P. Man proposes, God disposes.

P. A. মৰণত শৰণ।

T. H. मरणत् शरण्।

T. L. Maranat sharan.

L. E. T. To take refuge in death.

E. & N. Resolving to do a thing even if one has to face death. '*sharan*' means taking refuge in a '*Guru*' for spiritual development.

E. S. P. कार्य्यं वा साधयेत् शरीरं वा पातयेत्।

E. E. P. To do or to die.

P. A. মৰণতকৈ লাঠি খোৱাও ভাল।

T. H. मरणतकै लाठि खोवाओ भाल्।

T. E. Maranatkai lāthi khôwāô bhāl.

L. E. T. A kick is better than death.

E & N. It is better to lose something than to lose all.

E. S. P. सर्व्वनाशे समुत्पन्ने अर्द्धं त्यजति पण्डितः।

E. E. P. better a kick than death.

P. A. মৰমৰ মিছা কথাত চিত্ৰগুপ্তই হাঁহে।

T. H. मर्मर् मिछाकथात् चित्रगुप्तइ हाँहे।

T. E. Maramar michā kathāt Chittraguptai hāṇhe.

L. E. T. Chittragupta smiles at loving lies.

E. & N. Sometimes people utter bad words or lightly desire death to their beloved ones which shockingly come true. Chittra gupta is the Deva or Angel who keeps the past and future records of mankind.

P. A. মৰাৰ মুখত কোনে চুমা দিয়ে ?

T. H. मरार् मुखत् कोने चुमा दिये ?

T. E. Marār mukhat kône chumā dia ?

L. E. T. Who kisses a dead face ?

E. & N. Who cares for a fruitless job ?

E. S. P. किं कुलेन विशालेन गुणहीनस्तु यो नरः।

E. E. P. (i) Dead dogs don't bite.
(ii) Nobody harnesses a dead horse.

P. A. মৰাৰ ওপৰত খাড়াৰ ঘা।

T. H. मरार् ओपरत् खाड़ार् घा।

T. E. Marār ôparat khārhār ghā.

L. E. T. Striking the dead with a sword.

E. & N. The proverb refers to uselessly spending one's energy. One can not be profited by striking a dead man. There is no heroism in oppressing the weak.

P. A. P. ছুইৰ লট্পট্ গৰুৰ মৰণ।

E. S. P. अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च।
अजापुत्रं बलिं दद्यात् देवो दुर्बलघातकः॥

E. E. P. (i) To slay the slain.
(ii) Flogging a dead horse.

P. A. মৰাৰ বড়া গালি নাই।

T. H. मरार् बड़ा गालि नाइ।

T. E. Marār bahrā gāli nāi.

L. E. T. There is no greater condemnation than calling death upon a man.

E. & N. Death is one's last condemnation ; for a dead body becomes feelingless.

E. E. P. Death pays all debts.

P. A. মৰাৰ খৰি, ৰাজাৰ কড়ি।

T. H. मरार् खरि, राजार् कड़ि।

T. E. Marār khari, rājar karhi.

L. E. T. To the dead contribute burning material and to the king pay his dues.

E. & N. Everybody feels himself dutybound to pay the king's (State's) dues as also contribute for the last rites of his fellowmen. It means, that one must discharge his civil duties.

E. E. P. Do your duty.

P. A. মৰা সাপ গলত আৰি থিয়া।

T. H. मरा साप् गलत् आरि थिया।

T. E. Marā sāp galat āri thiā.

L. E. T. To place a dead snake in the neck.

E. & N. By this act king Parikshit lost his life by the Rishi's curse. The act was committed to insult an innocent man through his ignorance. Enraging others to cause one's own ruin.

E. E. P. Do not arouse the sleeping dog.

P. A. মৰিও অমৰ।

T. H. मरिओ अमर्।

T. E. Mariô amar.

L. E. T. He is alive at death.

E. & N. A man may die but his deeds do not. A good name survives long after one's death.

E. S. P. (i) चलाचलश्च संसारः कीर्त्तिः धर्म्मश्च निश्चलः। (ii) कीर्त्तिर्यस्य सः जीवति।

E. E. P. Good deeds are remembered long.

P. A. মৰি মাটি নোপোৱা।

T. H. मरि माटि नोपोवा।

T. E. Mari māti nôpôwā.

L. E. T. He that does not find earth at death.

E. & N. Respected dead bodies are buried or (cremated) and the neglected ones are left in the open. It means that he is ill-fated whose dead bodies are dishonoured.

E. E. P. It's ill wool that take no dye.

P. A. মৰিলেও নেৰে ধনঞ্জয় বায়ু।

T. H. मरिलेओ नेरे धनञ्जय बायु।

T. E. Marileô nere Dhananjoy bāiyu.

L. E. T. He does not leave Dhananjoy *Bāiyu* even at death.

E. & N. Of the ten kinds of wind (*Bāiyu*) which really means different kinds of energy, Dhananjoy is the tenth and the last kind, which continues to function for sometime even after death. Ceaseless craving for earthly life and its enjoyments.

E. S. P. वपुःकुब्जीभूतं मनो मे निर्लज्जं तदपि विषयेभ्यः स्पृहयति।

E. E. P. The fox changes his skin but keeps his knavery.

P. A. মৰি ৰং দেখুওৱা।

T. H. मरि रं देखुओवा।

T. E. Mari rang dekhuôwā.

L. E. T. To amuse others at the cost of death.

L. & N. If refers to one who works for others at the cost of his health and comforts.

P. A. মৰে বামুণ কাটে খৰি,
তেওৱে নেৰে দক্ষিণাৰ কড়ি।

T. H. मरे बामुण् काटे खरि,
तेओवे नेरे दक्षिणार् कड़ि।

T. E. Mare bāmun kāte khari,
teôwe nere dakshinār kari.

L. E. T. The Brahmin is dying and woods are being cut (for his cemation), even then he would not leave his *dakshinā* (sacrificial presents).

E. & N. Even the shadow of death can not free one from his greed.

P. A. P. কেকোৰাই এৰিলেও কেকোৰী নেৰে।

S. S. P. वपुःकुब्जीभूतं मनो मे निर्लज्जं तदपि विषयेभ्यः स्पृहयति।

E. E. P. (i) He is a hard nut to crack.
(ii) Nothing could cut the ice.

P. A. মৰে উৰুলী পুঙা,
মৰে পদুলী সুঙা,
মৰে প্ৰসাদ বঁটা,
মৰে যুৱলি কটা,
মৰে নদীৰ কূলৰ গছ,
মৰে অলপ পানীৰ মাছ।

T. H. मरे उरुली पुङा, मरे पदुली सुङा,
मरे प्रसाद् बँटा, मरे युवँलि कटा,
मरे नदीर् कुलर् गछ्,
मरे अलप् पानीर् माछ्।

T. E. Mare uruli pungā,
mare paduli sungā,
Mare prasād bantā,
mare juwali katā,
mare nadir koolar gach,
mare alap pānir māch.

L. E. T. The vagrant who smells different doors, he who distributes food offered to a deity, he who makes the yoke, trees standing on river bank and fishes living in shallow water are exposed to danger.

E. & N. These are either criticised by people or looked down upon or exposed to real danger.

E. E. P. (i) The way to virtue from poverty is an obstructed one.

P. A. মহৰীৰ তলৰ মহ।

T. H. महरीर् तलर् मह्।

T. E. Maharir talar mah.

L. I. T. A mosquito undor one's mosquito-curtain.

L. & N. A mosquito inside one's net could be casily dostroyed. Likewise, a man become helpless when he falls under another's grip.

E. E. P. He is in my grip.

P. A. মহাদেৱৰ ধন কুবেৰ ভঁৰালী।

T. H. महादेवर् धन् कुबेर् भँराली।

T. E. Mahādevar dhan Kuber bharali.

L. I. T. Mahadeva posesses all the wealth of the world and Kuvera is only the keepor of the treasury.

E. & N. *Kuvera* is the treasurer of *Mahadeva's* treasures. So Kuvera has nothing to be proud of his position but of Mahadeva's treasures. One who is proud of his master's glory.

P. A. P. আতাৰ গুণে আতানী,
আতা মৰিলে এখানী এৰানী।

E. S. P. महतोपि क्षयं लब्ध्वा श्लाघ्यो नीचोपि गच्छति।

E. E. P. Madame and moon shine with borrowed light. He shines with reflected glory.

P. A. মহাজনো যেন গতঃ স পন্থাঃ।

T. H. महाजनो येन गतः स पन्थाः।

T. E. Mahājanô jena gatah sa pantha.

L. E. T. Tread the tract of the great.

E. & N. To become great one must follow the ways of great men. Jesus cried "I am the way".

E. S. P. महाजनो येन गतः स पन्थाः।

E. E. P. Follow the great.

P. A. মহে বগলীয়ে ঢুকুৰি।

T. H. महे बगलीये ढुकुरि।

T. E. Mahe bagaloa dukuri.

L. E. T. Do not mix up things that ar not alike.

P. A. P. হাঁহে মাহে সানা।

E. E. P. Don't stint soap with water.

P. A. ম'ৰাক দেখি ঘনচিৰিকাৰ পেখম।

T. H म'राक् देखि घनचिरिकार् पेखम्।

T. E. Marak dekhi ghanchirikār pekham.

L. E. T. The sparrow wants to spread its tail, seeing the peacock.

E. & N. It refers to one who tries to imitate the glories of another with his insignificant means and cuts a sorry figure.

P. A. P. চাকক দেখি ভেকেলি বেকা।

E. S. P. प्रासादशिखरस्थोऽपि काकः किं गरुड़ायते।

E. E. P. A crow in peacock's feathers.

P. A. মাইকীৰ চিত, কৃপণৰ বিত।

T. H. माइकीर् चित्, कृपणर् बित्।

T. E. Māikir chit, kripanan bit.

L. E. T. A maiden's mind and a miser's money.

E. & N. Everybody knows that these are difficult things to win.

E. S. P. स्त्रीयाश्चरित्रं पुरुषस्य भाग्यम्।
देवो न जानाति कुतो मनुष्यः॥

E. E. P. A maiden's mind and a miser's money are difficult to win.

P. A. মাও হৈ বোলে লৱনু চোৰ।

T. H. माओ है बोले लवनु चोर्।

T. E. Māô hai bôle lawanu chôr.

L. E. T. The mother calls him a cream-lifter.

E. & N. *Yashoda*, the mother of Lord Krishna accused her son as a cream-lifter. It refers to allegations levelled against one by his near and dear ones.

P. A. মাও চাই মুখলৈ,
ঘৈণী চাই হাতলৈ।

T. H. माओ चाइ मुखलै, घैणी चाइ हातलै।

T. E. Māô chāi mukhalai,
ghaini chāi hātalai.

L. E. T. The mother looks at the face and the wife at the hands.

B. & N. Mothers look at the face means, they want to ascertain their sons' welfare. Wives look at the hands means, they want to know if their husbands' hands are full or empty, which will lead to their comforts or discomforts.

E. S. P. मातर्वा क्षीणेषु विरलेषु आशीर्वाद्।

E. E. P. Mother's love is the cream of love.

P. A. মাক মৰি জীয়েক ওপজে,
তেৱেঁ তিনিটাৰ পোহ নুগুচে।

T. H. माक् मरि जीयेक् ओपजे,
तेवें तिनिटार् पोह नुगुचे।

T. E. Māk mari jiyek ȯpaje,
tewae tinitār pȯh nuguche.

L. E. T. The mother dies and the daughter is born, yet they need rations for three.

B. & N. Somebody may lose his mother but he may beget a daughter to be looked after. It refers to one's scanty means with which he is unable to bear his burden even if he is freed from one responsibility ; other responsibilities will at once crop up.

E. E. P. It is a poor art that the artisan can not leave by.

P. A. মাকতকৈ জীয়েক কাজী,
ঢেঁকী থোৰাৰে বটে পাজী।

T. H. माकत्कै जीयेक् काजी,
ढेंकी थोरारे बटे पाजी।

T. E. Makatkai jiyek kāji,
dheṇki thȯrāre bate pāji.

L. E. T. Daughters consider themselves of superior skill than the mothers and go to make *Paji* (cotton rolls for spinning) by the pestle of a *Dhenki* (rice husking pedal).

E. E. P. Assamese mothers are experts in weaving and spinning. They know how to make *Paji* (cotton rolls for spinning) with a small stick. But their small daughters think that they are more expert than their mothers and they prove their folly by trying to make *Paji* with a pestle of the *Dhenki*. Thus the ignorant think themselves wiser than their elders and prove their foolery by their action.

P. A. P. কালিৰ লৰাই পৰহিৰ গীত গায়।

I. S. P. सम्पूर्णकुम्भो नकरोति शब्दं।
अर्द्धोघटो घोषमुपैति नूनम्॥

E. E. P. Shallow wits censure everything that is beyond their conception.

P. A. মাকগোত্ৰী জী কড়াই ভাজি খায়,
বাপগোত্ৰী পো বাণিজলৈ যায়।

T. H. माक गोत्रीजी कड़ाइ भाजि खाय्,
बाप् गोत्रीपो बाणिजकै जाय्।

T. E. Māk gȯttri ji karāi bhāji khāi,
Bāp gȯttri pȯ bānijalai jāi.

L. E. T. His mother a kinsman's daughter eats fried rice. His

father a kinsman's son goes to trade.

E. & N. A man of the same blood may be poor while another may be well-to-do.

P. A. P. বাপেক মৰিল খাব নব আমাৰি,
পুতেক হৈছে বাঘৰ পোৱালি।

E. E. P. There are exceptions to prove a rule.

P. A. মাকো যেন চলন ফুৰণ।

T. H. माको येन् चलन् फुरण्।

T. E. Mākó jen chalan phuran.

L. E. T. Shuttle-like movement.

E. & N Every Assamese home has a handloom for weaving, so reference to loom or its component parts in their daily life is not uncommon. A shuttle is constantly on the move from one side to the other. Hence busy people are compared with a shuttle and thus the proverb originated.

P. A. P. উঘা-চেৰেকা যেন ঘুৰি ফুৰা।

E. S. P. अहिन्यमानः।

E. F. P. Busy as bees.

P. A. মাখিৰ মূৰৰ ঘিঁউ কাঢ়া।

T. H. माखिर् मूरर घिउ काढ़ा।

T. E. Mākhir moorar ghiuṇ kārā.

L. E. T. Gathering brain from a fly's head.

E. & N. It refers to acts of meanness.

E. S. P. मक्षिमुखः।

E. E. P. Stooping low to any meanness.

P. A. মাঘৰ জাৰে ম'হৰ শিং কঁপায়।

T. H. माघर् जारे म'हर् शि कँपाय्।

T. E. Māghar jāre mahar shing kaṇpāi.

L. E. T. A buffalo's horns shiver at the cold of *Magh* (December-January).

F. & N. Buffaloes can not bear heat and they love to remain in mud and water to comfort themselves. They even shiver during cold months. Nature's influence is brought to bear by the weak and the strong alike.

E. E. P. A green winter makes a fat churchyard.

P. A. মাছৰ তেলেৰে মাছ ভাজা।

T. H. माछर् तेलेरे माछ् भाजा।

T. E. Māchar telere māch bhājā.

L. E. T. To fry a fish in its own fat.

F. & N. It refers to utilization of a thing to its uttermost. To complete one's undertakings with the least possible expenditure.

E. E. P. He frieth in his own grease.

P. A. মাছৰ গা ধোৱা।

T. H. माछर् गा धोवा।

T. E. Māchar gā dhówā.

L. E. T. Taking bath by a fish.

E. & N. It refers to meaningless and unnecessary acts, just like taking bath by a fish which lives in water.

P. A. P. তেলীৰ মূৰত তেল।

E. S. P. বৃথা বৃষ্টিঃ সমুদ্রেষু
বৃথা তৃপ্তস্য ভোজনম্।
বৃথা দানং সমর্থস্য
বৃথা দীপো দিবাপি চ॥

E. E. P. Carrying coal to Newcastle.

P. A. মাছৰ বল পানীত,
চেপৰ বল ঘানিত।

T. H. माछर् बल् पानीत्,
चेपर् बल् घानित्।

T. E. Māchar bal pānit,
chepar bal ghānit.

L. E. T. The strength of a fish is in water and the strength of pressure is in a oilcrusher.

E. & N. A fish loses all its strength and does not survive long when it is taken out of water —all its strength of pressure could be ascertained at the oilcrusher (oilpress). In a proper place one's real strength could be measured.

P. A. P. নাওৰ বল বৈঠা, ধানৰ বল কৈঠা।

E. S. P. फलेन परिचीयते।

E. E. P. The fox knows with whom he plays tricks.

P. A. মাছৰ লৰফৰ বামি,
ভাৰৰ লৰফৰ সাঙী।

T. H. माछर् लरफर् बामि,
भारर् लरफर् साङी।

T. E. Māchar larphar Bāmi,
Bhārar larphar sāngi.

L. E. T. *Bami*, a long and slender fish does not remain straight; loads carried on a pole by two people can not remain straight or steady.

E. & N. Being unusually long Bami is unsteady when it is carried. A load also becomes unsteady when carried between two persons on a pole.

P. A. মাটি বেটীয়ে কন্দলৰ মূল।

T. H. माटि बेटिये कन्दलर् मूल्।

T. E. Māti betiye kandalar mȯȯl.

L. E. T. Land and women are the cause of quarrel.

E. & N. People almost always querrel for land and women.

E. S. P. कान्ता रूपवती शत्रुः।

E. E. P. Wine and women are the sources of trouble.

P. A. মাতিলে কিলো খাবা,
নামাতিলে ভোজো নাখাবা।

T. H. मातिले किलो खावा,
नामातिले भोजो नाखावा।

T. E. Mātile kilȯ khabā,
Nāmātile bhȯjȯ nākhābā.

L. E. T. If you are invited, go and share blows with others; if not invited do not share even a feast.

E. & N. Try to assist others facing even danger if your help is sought for; but do not appear in a feast uninvited. It means, that one must try to be chival-

rous and refrain from temptations.

B. E. P. He who avoids the temptation avoids sin.

P. A. মান দিলেহে মান পায়।

T. H. मान् दिलेहे मान् पाय्।

T. E. Mān dilehae man pāi.

L. E. T. If you show respect to others you will be respected too.

B. & N. Human nature is such that the treatment we meet out to others are meeted out to us by them.

E. S. P. अमानी मानदोमानी।

B. E. P. Treat as you want to be treated by others. Respect others and you will be respected.

P. A. মান্ধাতাৰ আমোল।

T. H. मान्धाताद् आमोल्।

T. E. Māndhātār āmŏl.

L. E. T. Mandhatā's reign.

B. & N. Pre-historic days. *Mandhata* is a mythological king of the Hindus and of long forgotton age. The proverb refers to ages long gone by.

E. E. P. (i) The days of yore. (ii) Before Adam and Eve.

P. A. মানিলে ধান, নামানিলে পতান।

T. H. मानिले धान्, नामानिले पतान्।

T. E. Mānile dhān, nāmānile patān.

L. E. T. You may call it paddy or husk as you please.

E. & N. One may or may not accept a thing. One is free to choose his way.

E. E. P. Take everything for what it is worth.

P. A. মানুহে পাঙে, ঈশ্বৰে ভাঙে।

T. H. मानुहे पाङे, ईश्वरे भाङे।

T. E. Mānuhe pānge, Isvare bhānge.

L E. T. Man contemplate, God undo it.

E. & N. Man's wishes are not always fulfilled.

P. A. P. মনে বিচাৰে ৰজা হব,
বিধাতাই নিদিয়ে খুজি খাব।

F. S. P. भाग्यं फलति सर्व्वत्र।

E. E. P. Man proposes, God disposes.

P. A. মানুহ মৰে কৈ, চৰাই মৰে ৰৈ।

T. H. मानुह् मरे कै, चराइ मरे रै।

T. E. Mānuh mare kai,
charāi mare rai.

B. & N. A bird invites its own death by being static. It is liable to be shot dead easily. Similarly a man invites danger for not having control over his tongue.

P. A. মানুহে প্ৰতি মনটো,
ধানে প্ৰতি কণটো।

T. H. मानुहे प्रति मन्टो, धाने प्रति कण्टो।

T. E. Mānuhe prati mantŏ,
dhāne prati kantŏ.

L. E. T. Each man has a mind of his own and each paddy has a germ of its own.

E. & N. Different people have different minds, *i.e.*, people differ in thought and opinion.

E. S. P. १। भिन्नरुचिर्हि मानवाः।

२। पिण्डे पिण्डे मतिर्भिन्नाः।

E. E. P. Many men, many minds.

P. A. মানুহে পইছা কৰে,
পইছাই মানুহ কৰে।

T H. मानुहे पइछा करे,
पइछाइ मानुह करे।

T. E. Mānuhe paichā kare,
Paichāi mānuh kare.

L. E. T. Man makes money and money makes man.

E. & N. If one works hard money must come to him ; again, if a man has money it brings him position in the socioty.

E. S. P. अधमोऽपि नरः पूज्यः यस्यास्ति विपुलं धनम्।

धनेन बलवान् लोकाः।

E. E. P. Man makes money and money makes man.

P. A. মামাথেৰ গাই দোৱে,
মোৰ নাম দুধকোঁৱৰ।

T. H. मामाथेर् गाइ दोवे, मोर् नाम दुधकोंवर्।

T. E. Māmāther gāi dôwe,
môr nām Dudhkônwar.

L. E. T. Cows are milched at my maternal uncle's house and my name is Dudhkônwar.

E. & N. One's prosperity does not depend upon the wealth of of his maternal uncle. Trying to prove one's affluence by reference to his maternal uncle's prosperity only proves his proverty.

P. A. P. ওঠত খা ভাই-শহৰ ওপা।

E. S. P. पुस्तकस्था च या विद्या परहस्त गतं धनम्।
कार्य्यकाले न सा विद्या कार्य्यकाले न तद्धनम्॥

E. E. P. (i) I have had is a poor man.
(ii) Mules boast much that their ancestors were horses.

P. A. মাৰিলে গণ্ডাৰ, লুটিলে ভাণ্ডাৰ।

T. H. मारिले गण्डार्, लुटिले भाण्डार्।

T. E. Mārile gandār, lutile bhāndār.

L. E. T. Either kill a rhinoceros or ransack a big store.

E. & N. As it is very difficult to ransack a proporly guarded big store, so it is equally difficult to kill a rhinocoros with its immense strength and extra thick skin. It means, that make your ideals lofty and achieve big things.

E. E. P. Either Caesar or nothing.

P. A. মাৰীচৰ মায়া।

T. H. मारीचर् माया।

T. E. Mārichar māyā.

L. E. T. The magic of Maricha.

E. & N. *Maricha* was the master magician of *Ravana* and could take any shape he liked at will, to mislead others. The proverb refers to those who try to mislead others by unfair ways.

S. S. P. मायामृगः ।

P. A. মালীৰ ফুলে দেউৰী স্তৱা ।

T. H. माळीर् फुले देउरी सुवा ।

T. E. Mālir phule deuri suwā.

L. E. T. The '*Deuri*' (temple attendent) takes credit with the flowers of the '*Mali*' (gardener).

E. & N. Flowers offered to the deity are brought by the gardener but the temple-attendent takes the credit from the priest for good supplies. Likewise, there are people who are fond of taking credit for work done by others.

E. S. P. महतोऽपि क्षयं लब्ध्वा श्लाघां नीचोऽपि गच्छति ।

E. E. P. It is easy to improve on what is already invented. It is easy to be generous with what is another's.

P. A. মাহীৰ আগত মামাৰ গল্প ।

T. H. माहीर् आगत् मामार् गल्प ।

T. E. Māhir āgat māmār galpa.

L. E. T. Talking about maternal uncle to mother's sister.

E. & N. This goes to show that one manages to forget what he is talking about, when he tries to pose as wise. By such acts one is sure to speak irrelevent things and prove his foolishness.

L. E. T. Wise for others, fools for themselves.

P. A. মিছা কথাৰ ঠেং চুটি ।

T. H. मिछा कथार् ठें छुटि ।

T. E. Michā kathār theng chuti.

L. E. T. Lie's legs are short.

E. & N. If a man is short-legged or lame he will take a long time to walk a short distance. Likewise, speaking lies would not carry one for long.

E. E. P. Murders will out. Truth will come out in the long run. Lies have short legs.

P. A. মিছা কথা সিঁচা পানী,
এৰি দিয়া এই জানি ।

T. H. मिछा कथा सिंचा पानी,
एरि दिया एइ जानि ।

T. E. Michā kathā siṇchā pāni,
eri diā ei jāni.

L. E. T. Do not depend on lies and sprinkled water.

E. & N. Leave aside lies and sprinkled water; these can serve no purpose.

E. E. P. Lies are not lasting.

P. A. মিঠা পুখুৰীত বিহ দিয়া ।

T. H. मिठा पुखुरीत् बिह् दिया ।

T. E. Mithā pukhurit bih diā.

L. E. T. Putting venom in sweet ponds.

E. & N. Mischief mongering. To mar one's enjoyment. Disturbing one's peace. Spoiling one's food and drink.

P. A. P. পকা ধানত বই দিয়া।

E. E. P. In the midst of our enjoyments there is always some wrong to torture us.

P. A. মিত্ৰিৰৰ মাতিবা আগত,
হাতীৰ খুচিবা কাণত।

T. H. मितिरर् मातिबा आगत्,
हातीर् खुचिबा काणत्।

T. E. Mitirar mātibā āgot,
hātır khuchibā kānat.

E. E. P. Speak the truth to your friends and relations. Poke the elephant in the ear.

F & N. Friends and relations have a soft corner for you in their hearts to render timely help, so they want you to be plain to them. The elephant's weak point is his ears, so he will obey when you poke there.

E. S. P. मित्रामात्यसहायाश्च यथा स्युर्हृद् भक्तयः।
शत्रूणां विपरीतास्च कर्त्तव्यो विग्रहस्तथा॥

E. E. P. They love us truly, who correct us freely.

P. A. মুক্তাৰ সলনি শুক্তা।

T. H. मुक्तार् सलनि शुक्ता।

T. E. Muktār salani śuktā.

L. E. T. Accepting an oyster instead of a pearl.

F. & N. Do not be content with the mother-of-pearl but look for the pearl itself. Try to possess the real good things or real good qualities and do not be deceived by the outward glamour.

P. A. P. বান্দৰে কি জানে মাণিকৰ মোল।

E. S. P. न वेत्ति यो यस्य गुणप्रकर्षं स तं सदा
निन्दति नात्र चित्रम्।
यथा किराती करिकुम्भ जातां मुक्तां
परित्यज्य बिभर्त्ति गुञ्जाम्॥

E. E. P. Catch not at the shadow and lose the substance.

P. A. মুখত ওদক দিওঁতা নাই।

T. H. मुखत ओदक् दिओंता नाइ।

T. E. Mukhat ódak dióṇtā nai.

L. E. T. He has none to put a little water in his mouth.

C. & N. A dying man is surrounded by his relatives who wet the choked throat and the dry mouth with sweet water to relieve him of his agony. It refers to one who has none to take care of him.

P. A. P. মৰিলেও কান্দোতা নাই,
হৰালেও বিচাৰোঁতা নাই।

E. E. P. He has none to mourn after him.

P. A. মুখত মধুৰ বাণী, হৃদয়ত ক্ষুৰধাৰ।

T. H. मुखत् मधुर् बाणी, हृदयत् क्षुरखनि।

T. E. Mukhat madhur bāni,
hridayat kshur khani.

L. E. T. Sweet words in the mouth and a razor in the heart.

E. & N. His words may be sweet, but he has got a bad design.

E. S. P. मधु तिष्ठति जिह्वाग्रे हृदयेतु हलाहलम् ।

E. E. P. With an Angel's face but with devil's purpose. Under fair words have a care of fraud.

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P. A. মুখৰ লাজে কি কৰে ?
পেটৰ ভোকে যি কৰে ।

T. H. मुखर् लाजे कि करे ।
पेटर् भोके यि करे ।

T. E. Mukhar laje ki kare ?
Petar bhöke ji kare.

L. E. T. Compared to hunger what bashfulness does ?

E. & N. One leaves aside all considerations when one is hungry.

P. A. P. দ্ৰৌপদি কি জানে দবী বাকৰা,
ভোকে কি জানে পন্তা জকৰা ?

E. S. P. बुभुक्षितः कि न करोति पापम् ?

E. E. P. A hungry man is ready for anything.

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P. A. মুখত ফুল-চন্দন পৰক ।

T. H. मुखत् फुल-चन्दन् परक् ।

T. E. Mukhat phul-chandan parak.

L. E. T. May flowers and sandalwood paste be thrown at the face.

E. & N. We offer flower and sandalwood paste to the deity and to those whom we adore. It is an expression to wish one good luck.

E. E. P. Wish you happiness and prosperity.

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P. A. মুখৰ মাখি খেদিব নাজানা ।

T. H. मुखर् माखि खेदिब नाजाना ।

T. E. Mukhar mākhi khedibo nājānā.

L. E. T. He can not send away the flies from his mouth.

E. & N. A worthless fellow.

P. A. P. আঙ্গাৰ মাছ ধৰিব নজানা ।

E. E. P. Can't say boo to a goose.

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P. A. মুখত পিঠা ভৰোৱা কথা ।

T. H. मुखत् पिठा भरोवा कथा ।

T. E. Mukhat pithā bharówā kathā.

L. E. T. Speaking with a cake in the mouth.

E. & N. It refers to words which are not clear or expressive. Speaking with suppression of facts. It is not plain speaking.

E. F. P. Never grumble nor mumble.

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P. A. মুখ মেলোঁতেই গৰ্ভ দেখি ।

T. H. मुख् मेलोंतेइ गर्भ देखि ।

T. E. Mukh melontei garbha dekhi.

L. E. T. The womb is to be seen as soon as the mouth is open.

E. & N. It means that one's intentions can be read by looking at one's face.

E. S. P. वाक्यं हृदयदर्पणम् ।

E. E. P. Face is the index of mind.

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P. A. মুখত পানী নোহোৱা হল ।

T. H. मुखत् पानी नोहोवा हल् ।

T. B. Mukhat pāni nôhôwā hal.

L. E. T. His mouth has become waterless.

E. & N. One's tongue becomes dry when in serious illness. It has become proverbial to represent a very difficult situation.

E. E. P. (i) He is at a loss. (ii) He is in a tight corner.

P. A. মুৰৰ চুলিৰ সমান পৰমায়ু।

T. H. मूरर् चुलिर् समान् परमायु।

T. B. Murar chulır samān paramāyu.

L. E. T. The years of his life are as many as the hair on his head.

E. & N. The proverb refers to long life.

E. E. P. A long lease of life.

P. A. মূৰ্খ পুত্ৰতকৈ নিৰ্ব্বংশ হোৱা ভাল।

T. H. मूर्ख पुत्रत् कै निर्व्वंश होवा भाल्।

T. E. Murkha putratkai nirbangśa hôwā bhāl.

L. E. T. It is better to be without than to have a fool of a son.

E. & N. One may feel unhappy without a son, but if his children become fools he feels miserable.

E. S. P. अजात मृतमूर्खेभ्यो: मृताजातौ सुतौवरम्।
वरुतौ स्वल्पदुःखाय यावज्जीवंजड़ो दहेत्॥

E. E. P. Better unborn than unlearnt.

P. A. মুৰৰ ওপৰেদি তিনিচোল পানী গল।

T. H. मूरर् उपरेदि तिनिचोल् पानी गल्।

T. E. Murar ôparedi tinichôl pāni gal.

L. E. T. Three handfulls of water has passed over his head.

E. & N. A drowning man has much water flown over his head. It refers to one who has a narrow escape, eitter from difficulties or from utter ruin.

E. E. P. In the evening one may praise the day.

P. A. মুৰ নহওঁতে মুৰৰ বিষ।

T. H. मूर् नहवोंते मूरर् बिष्।

T. E. Mur nahaônte murar bish.

L. E. T. To treat the headache of one who has got no head.

E. & N. You can not look into the effect that has no cause.

E. E. P. A beggar can never be bankrupt. He that has no head needs no hat. You can't strip a naked man of his garment. There is no desire for what is unknown.

P. A. মুৰাত নাঙল লাগিল।

T. H. मूरात् नाङ्गल् लागिल्।

T. E. Murāt nāngal lāgil.

L. E. T. The ploughshare is stuck in the trunk of a tree.

E. & N. Ploughing operation comes to a stop when the ploughshare

is caught in the stump of a tree. It means additional and hard labour to remove the obstacle. The proverb refers to difficult jobs.

B. E. P. A hard nut to crack.

P. A. মূৰ খুৰাওঁতে লৰা মৰিল,
বেজৰ গাত হে জগৰ লাগিল।

T. H मूर् खुराओंति लरा मरिल्,
बेजर् गात हे जगर् लागिल्।

T. E. Mur khurāŏnte larā maril,
bejar gāt hae jagar lāgil.

L. E. T. The child dies while being shaved in the head and you lay the blame on the barber.

E. & N. You can not blame the barber if a child dies while shaving his head, if the death occured from previous illness or by other reasons.

B. E. P. Throwing the blame on other's shoulders.

P. A. মূৰ লুকাবৰ ঠাই নোহোৱা।

T. H. मूर् लुकाबर् ठाइ नोहोवा।

T. E. Mur lukābar thāi nŏhŏwā.

L. E. T Having no place to hide one's head.

F. & N. One who has no place to put in his head. One having no place of his own.

E. S. P. गार्ह्यं न वस्त्रं न च वारीपात्रं।

E. E. P. Without a hearth and a home.

P. A. মূৰে ভৰি কাঢ়া।

T. H. मूरे भरि काढ़ा।

T. E. Mure bhari kāhrā.

L. E. T Walking on the head.

E. & N. Untoward behaviour due to pride. To be rude or rash.

P. A. P. ঠেঙে হাতে জপিয়াব।

E. E. P. Following the beaten tract.

P. A. মূৰ্খ বৈদ্য যম সম।

T. H. मूर्ख वैद्य यम सम।

T. E. Murkha baidya jama sama.

L. E. T. A foolish Doctor is equal to *Jama* (the god of death).

F. & N A doctor for his ignorance brings death instead of cure.

T. H. मूर्खवैद्यो यमसमः।

E. L. P Little loarning is dangerous.

P. A. মুখেন মাৰিতং জগৎ।

T. H. मुखेन मारितं जगत्।

T. E. Mukhena māritang Jagat.

L. E. T He wins the world with his mouth.

E. & N. It refers to one who talks big but does little.

P. A. P. কৰিব নোৱাৰাৰ বৰ কথা,
খাব নোৱাৰাৰ বৰ হাঠা।

E. S. P. मुखेन मार्जितं जगत्।

E. E. P. (i) Easier said than done.
(ii) Big talkers less doers.

P. A. মেকুৰী মৰে মূৰৰ বিষত,
ইন্দুৰে বোলে মোকে চোপে।

T. H. मेकुरी मरे मूरर् बिषत्,
इन्दुरे बोले मोके चोपे।

T. E. Mekuri mare murar bishat,
indure bôle môke chôpe.

L. E. T. The cat is dying of a headache and the mouse thinks that it is waiting for him.

E. & N. The mouse feels guilty for his presence in a house, so when it sees even an ailing cat it becomes suspicious that the cat is lying there only to catch him. Thus he who is guilty is always suspicious.

E. E. P. A guilty mind is always suspicious.

P. A. মেঘ চাই গাজনি, হিলৈ চাই
খাজনি।

T. H. मेघ् चाइ गाजणि, हिलै चाइ खाजनि।

T. E. Megh chāi gājani, helai chāi
khājani.

L. E. T. The sound is produced according to the density of the cloud and you can load muzzle according to the size of the gun.

E. & N You can not expect things beyond one's capacity.

P. A. P. নবা চাই দান।

E. S. P. फलेन परिचीयते।

P. A. মেঘ মুক্ত আকাশ।

T. H मेघ मुक्त आकाश्।

T. E. Megh mukta ākāsh.

L. E. T. A sky free of clouds.

E. & N. We feel gloomy when the sky is cloudy and feel joyous when the sky becomes free from clouds. It refers to pleasures after pain.

E. E. P. Sweet is pleasure after pain.

P. A. মেধী মাটিত বহিলে আনে গাত
খান্দিব হে লাগিল।

T. H. मेधी माटित् बहिले आने गात् खान्दिब
है लागिल्।

T. E. Medhi mātit bahile āne gāt Khāndiba hae lāgil.

L. E. T. When the Medhi sits on the ground others shall have to dig a hole.

(Medhi—a minor pontiff of a Vaishnavite religious institution called Satra in Assam).

E. & N. If the respectabe perons sit on bare ground the common man has got to dig out for a lower level to sit upon. The meanning is clear from the English proverb.

E. E. P. When the hungry curate licks the knife, there is not much for the clerk

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P. A. মেৰৰ পাক।

T. H. मेरर् पाक्।

T. E. Merar pāk.

L. E. T. A knot of the '*mer*'.

E. & N. Paddy is thrashed by three or more bullocks tied together by the neck and make them tread round, over the spread

bushels on the ground. The central cattle round which the others go is called '*Mer*'. Being at the same spot the Mer sometimes get knotty legs as it moves round. This knot becomes almost a puzzle and takes some time to undo it. Thus it refers to a puzzle

F. E. P. (i) A puzzle. (ii) A knotty thing.

P. A. মেৰুগিৰি পৰ্ব্বতৰ আগে কি উঁইচিলা,
প্ৰচণ্ড বতাহৰ আগে কি শিমলু তুলা ?

T. H. मेरुगिरि पर्ब्बतर् आगे कि उँइचिला ;
प्रचण्ड बताहर् आगे कि शिमलु तुला ?

T. E. Merugiri parbatar āge ki weechilā ?
Prachanda batāhar age ki simalu tulā ?

L. E. T. What is a heap of earth raised by white ants before the peak of a mountain ; and what is silk-cotton before the storm ?

E. & N. *Meru* is the highest mythological hill and a mole-hill stands nowhere before Meru. So the proverb refers to insignificant people going to challenge a mighty one.

P. A. P. বাঘৰ আগত কি ছাগৰ দেখাদেখি ?

E. S. P. विद्वान् कुलीनो न करोति गर्व्वम् ।
जल्पन्ति मूढ़ास्तु गुणैर्व्विहीनाः ॥

E. E. P. (i) He is no match. (ii) Fools rush in where angels fear to tread.

P. A. মেৰু গিৰি খঁহা দিলে।

T. H. मेरु गिरि खँहा दिले।

T. E. Meru giri khaṇhā dile.

L. E. T. Slides like the peak of mount Meru.

E. & N. *Meru* is supposed by the Hindus to be the tallest mountain on earth. When one has a downfall from his lofty position it is compared as the sliding of a peak of mount Meru.

E. E. P. A fall from the olympic precipice.

P. A. মেলত বহি নামাতে উচিত,
পাপে চুৱে কিঞ্চিৎ কিঞ্চিৎ।

T. H. मेलत् बहि नामाते उचित,
पापे चुवे किञ्चित् किञ्चित्।

T. E. Melat bahi nāmāte uchit,
pāpe chuwe kinchit kinchit.

L. E. T. He is guilty who sits in a *Mel* but does not speak just words.

E. & N. *Mel* is a gathering of village people in Assam who enquire into petty offences and meet out justice. So, the men who sit as judges are guilty if they do not uphold justice but keep silent. The proverb refers to one who does not speak just words but keeps silent to please both the parties.

E. S. P. सभाबा न प्रवेष्टव्या, वक्तव्यं वा यथोचितम् ।
अब्रुवन् विब्रुवन् वापि नरो भवति किल्बिषी ॥

E. E. P. He that buyeth magistracy must sell justice.

P. A. মোমায়ে কাঠ কাটে, মামীয়ে পানীহেন দেখে।

T. H. मोमाये काट् काटे, मामीये पानीहेन् देखे।

T. E. Mômāie kāth kāte, māmie pānihen dekhe.

L. E. T. Uncle hews wood, aunt considers it easy as water.

E. & N. Women are weaker than men. Ordinarily they do not hew wood. Not knowing what strength the work demands, they consider it to be as plain as water.

E. S. P. अश्रमेण धनं प्राप्तं तृणवन्मन्यते जगत्।

T. E. মৌ দেখিলে মাখি পৰে।

T. H. मौ देखिले माखि परे।

T. E. Mau dekhile mākhi pare.

L. E. T. Flies sit when they see honey.

E. & N. If one has got sweet things he attracts people to his sides. Well-to-do people attract their fellowmen round themselves in expectation of getting timely help.

P. A. P. বগা ভাত হলে কাউৰীৰ আকাল নাই।

T. H. धनेन् बलवान् लोकाः।

E. E. P. Daub yourself with honey and you will have plenty of flies. (ii) Friends are plenty when the purse is full.

P. A. মৌপিয়া চৰায়ে পৰ্ব্বত লয় তুলি, ঢোল যেন কণি পাৰে চুঙাৰ বাদুলী।

T. H. मौपिया चरायें पर्व्वत् लय् तुलि, ढोल् येन् कणि पारे चुङार् बादुली।

T. E. Maupiyā charāye parbat lai tuli, dhôl jen kani pāre chungār bāduli.

L. E. T. The honeysucker bird lifts a mountain, the bats lay drum-like eggs.

E. & N. Not to speak of drum-like, bats do not lay eggs at all. Nor honeysucker, a tiny bird can lift a mountain. These are impossibilities. Men of small means desire big things.

P. A. P. টিপটিপনী চৰাই টিপা মাৰিলে মৰে, আকাশলৈ উৰোঁ উৰোঁ কৰে।

E. S. P. अल्पन्ति मूढ़ास्तु गुणैर्विहीनाः।

E. E. P. Exaggeration is a blood relation of falsehood. Exaggeration is painting a snake and adding legs to it.

P. A. মৌ সাণা মাত।

T. H. मौ साणा मात्।

T. E. Mau sānā māt.

L. E. T. Honeyed words.

E. & N. It refers to sweet words.

E. E. P. (i) Sweet words.
(ii) A honeyed tongue.

P. A. যত দেখে নিত নিত,
চকু কৰে পিত পিত;
মাহে পখে (পক্ষে) যাবি,
বৰ পীৰা খন পাবি।

T. H. जत देखे नित् नित्, चकु करे पित् पित्;
माहे पखे (पक्षे) जाबि,
बर् पीरा खन् पाबि।

T. E. Jata dekhe nit nit,
chaku kare pit pit.
māhe pakhe (Pākshe) jābi,
bar pirākhan pābi.

L. E. T. His eyes are sore, if you are seen daily. Visit him once or twice a month and you get big seat.

E. & N. There is no charm when relatives are seen oft and on. Occasional visitors are always welcome.

T. H. सततागमनादनादरो भवन्ति।

E. E. P. Slow fire makes sweet malt.

P. A. যত দেখে গাজি কল
(মাহ চাউল),
তত উঠে নামৰ বল।

T. H. जत् देखे गाजि कल्, (माह चाउल्)
तत् उठे नामर् बल्।

T. E. Jata dekhe gājikal (mahhaul) tata uthe nāmar bal.

L. E. T. More you see bananas and pulse, more you become enthusiastic in the prayer.
A form of worship with the Hindus is *Nam-kirtan*. Bananas and other fruits along with sprouted grams etc. are offered in it and distributed after the Nam-kirtan. Attendant devotees naturally become more enthusiast if the quantity of the offerings are great.

P. A. P. টৌপোলা দেখিলে টুপুলি নাচে।

E. S. P. यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः श्रुतवान् गुणज्ञ,
सद् वक्ता स च दर्शनीय सर्व्वे गुणाः
काञ्चनमाश्रयन्ति।

E. E. P. (i) A drop of honey attracts more flies than a hog's head.
(ii) Money makes the mare to go.

P. A. যত গৰ্জে, তত নবৰ্ষে।

T. H. जत गर्जे, तत नबर्षे।

T. E. Jata garje tata nabarshe.

L. E. T. If there is much sound, there is little rain.

E. & N. Fussy people do not achieve much.

E. S. P. बह्वारम्भे लघुक्रिया।

E. E. P. (i) Much ado about nothing.
(ii) Much bruit, little fruit.

P. A. যত দোষ নন্দ ঘোষ।

T. H. जत दोष नन्द घोष्।

T. E. Jata dôsh Nanda Ghôsh.

L. E. T. All the discredit goes to Nanda Ghose.

E. & N. A scapegoat.

E. E. P. Adam must have an Eve, to blame for what he has done.

P. A. যত কৰিলোঁ, ছাইত ভুঞ্জালোঁ,
লক্ষ্মণক জীয়াবৰ ঔষধ নাপালোঁ ॥

T. H. यत करिलों, छाइत् भुञालों,
लक्ष्मणक् जीयाबर् औषध् नापालों ।

T. E. Jata karilòn̤, chāit bhunjālòn̤,
Lakshmanak jiābar oushadh
nāpālòn̤.

L. E. T. All that I did have been reduced to ashes. I could not find the drug to bring Lakshman a back to life.

E. & N. It refers to the despairing words of Sri Rāmchandra, when all his efforts apparently went in vain to make Lakshman a alive.

P. A. P. গোণমুঠি লগে ছাইমুঠি হয় ।

E. S. P. अहो दैवविमुखानां प्राप्तेऽप्यर्थः पलायते ।

E. E. P. (i) Left no stone unturned, but in vain. (ii) Deligence is of no use where luck is wanting.

P. A. যদি হয় মুনি জন,
তেওঁ সোধে তিনি জন ।

T. H. यदि हय् मुनि जन्,
तेओं सोधे तिनि जन् ।

T. E. Jadi hai muni jan,
teòn̤ sòdhe tini jan.

L. E. T. Even the sage would consult three persons.

E. & N. Before taking any action one should consult wise opinion. In that case no one can laugh at you even though you may commit errors.

P. A. P. বুধি পুছি কৰে কাজ,
হাৰে জিকে নাই লাজ ।

E. E. P. (i) Valour is worth little without discretion. (ii) Do as others do, and few will laugh at you.

P. A. যদি বৰষে আঘোণে,
ৰজা যায় মাগনে ।
যদি বৰষে মাঘৰ শেষ,
ধন্য ৰজাৰ পুণ্য দেশ ।

T. H. यदि बरषे आघोणे,
राजा याय् मागने ।
यदि बरषे माघर् शेष,
धन्य राजार् पुण्य देश ।

T. E. Jadi barashe Āghòne
Rājā jāi magane,
Jadi barashe Māghar śesh
dhanya rājār punya deś.

L. E. T. The king goes to beg if it rains in Aghon (November-December). If it rains in Māgh (February-March) it is the virtuous country of a worthy king.

E. & N. If it rains in Aghon the ripe paddy in the fields are destroyed and the king suffers at the loss of his people. Rain in the month of Māgh softens the hard soil and render it easy to be ploughed. The king or the state is sure to be benefitted when the cultivators can raise a good crop and become prosperous.

P. A. যদি লাগিব লাগে ঋণ,
খেদি বড়া গরু কিন।

T. H. यदि लागिब लागे ऋण्,
खेदि बड़ा गरु किन्।

T. E. Jadi lāgiba lāgo rin,
khedi Barā garu kin

L. E. T. If he is in debt, even a Bara will have to purchase bullocks.

E. & N. Barā is a government officer over pikes (rayots) and does no manual labour. If in debt he shall have to work hard in the fields.

E. E. P. Debt is the worst kind of poverty.

P. A. যমপুৰী নিদানৰ ঠাই,
ইয়াত দিলে তাত পায়।

T. H. यमपुरी निदानर् ठाइ,
इयात् दिले तात् पाय्।

T. E. Jampuri nidānar thāi,
eyāt dile tat pāi.

L. E. T. If you give here, you will get it at the harbour of Jampuri (Heaven).

E. & N. One who gives alms to the needy in this world, God will meet his wants in the other world.

E. S. P. सञ्चिमिसे वरं त्यागो विनाशे नियति सती।

E. E. P. He who gives to the poor, lends to God.

P. A. যম, জোঁৱাই, ভাগিন,
ই তিন নহয় আপোন।

T. H. यम्, जोँवाइ, भागिन्;
इ तिन नहय् आपोन्।

T. E. Jam, jȏṇwāi, bhāgin ;
e tin nahay āpȏn.

L. E. T. *Jama* (the god of death), son-in-law and nephew (sister's son) are never your own.

E. & N. Jama the God of death never considers your comforts or discomforts to take away near and dear ones from you. A son-in-law and a sister's son too will primarily look to their interest and not yours, however much you may try to help them. Thus these three can never be your own.

E. S. P. दायादाः सहजास्रवः।

P. A. যতে উৎপত্তি, তেতে লয়।

T. H. यते उत्पत्ति, तते लय्।

T. E. Jate utpatti, tate lay.

I. F. T. Death will carry you there where you came from.

E. & N. Birth and death are co-existent in the universal matter. There is another meaning of this proverb—a man perishes in his profession.

E. E. P. (i) Birth and death are the two sides of the same coin. (ii) The soldier will die in the field and the sailor in the sea (Russian).

P. A. য'তে থাকিবা সৰ্ব্বতি কাল,
তাৰ কি ভাল বেতাল ?

T H যতে থাকিবা সর্ব্বতি কাল্,
তার্ কি তাল্ বেতাল্?

T E Jate thakıbā sarbatı kāl,
tır kı tal betāl?

L E T It is useless to call good or bad the place where you reside all the time

I & N It's no use decrying your own place, where circumstances have compelled you to live in. It is ingratitude to decry one's benefactors

P A P যাৰ ঘৰত পাত পাৰিবা,
তাক নোবোলা গুদা,
যাৰ ভৰিত সেৱা কৰিবা,
তাক নোবোলা গোধা।

E S P প্রভুম্ন নিন্দিষ্যারম্ন নীতিজ্ঞৈর্ণপ্রশস্যতে।

E E P (1) Never speak ill of those, whose bread you eat (11) It's folly to live in Rome and strive with the people

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P A য'তে যায় যুগী, ত'তে কুবা কুবি।

T H. যতে যায়্ যুগী, ততে কুবা কুবি।

T E Jate jāi jugee, tata kuba kubı

L E T There are blows wherever the jugee goes

E & N The silk rearer need leaves of mulberry to feed the silk-worms He is disliked and sent away by people from whose plants he attempts to collect the required leaves

P A P অভাগা যদৈব যায়,
হলে বিজে ৰবলে খায়।

E S P ছিদ্রেষ্বনর্থা বহুলী ভবন্তি।

E E P Unfortunate a victim of circumstances.

P A য'তে বাঘৰ ভয় ত'তেই ৰাতি হয়।

T H যতে বাঘর্ ভয়্ ততেই রাতি হয়্।

T E Jote baghar bhay tatei
rati hay.

L E T The night falls where there is fear of tigers

E & N The presence of danger beset us at the time, when it is most feared

E S P ঘহূকুটী প্রভাতম্যায।

E E P Danger often comes, where danger is feared

P A য'তে ৰাতি ত'তে কাতি।

T H যতে রাতি ততে কাতি।

T E Jote ratı tote kātı.

L E T Where the night falls there you seek a bed

E & N Make the best use of your present circumstances.

E S P ভোজনং যত্র কুত্রাপি, শয়নং হট্ট মন্দিরে।
মরণং গোমতীতীরে, অপরং কি ভবিষ্যতি॥

E E P Live in the living present

P A যমে নিলেও নিয়া, জে ৰাৱৈ
নিলেও নিয়া।

T H যমে নিকৌ নিয়া, জোঁৱাই
নিকৌ নিয়া।

T E Jame nıleó nıā, Jónwāı
nıleó nıā.

L E T It is all the same whether (she) is taken away by a son-in law or by *Jama*

B & N After marriage a girl gets away from her parents and they seldom see her So they say out of sorrow of seperation that it is all the same whether she is taken away by *Jama*, the God of death or by the son in law

E S P जामाता दशमो ग्रहः।

E E P A ship wreck (disaster) that is common is a consolation to all

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P A যাক ৰাখা সিয়ে ৰাখে।

T H याक् राखा सिये राखे।

T E Jak rākha sie rakhe

L E T He whom you keep, keeps you

E & N One is maintained by his honest profession

E E P Keep thy shop and thy shop will keep thee

P A যাকে বোলা আপোন,
সিয়ে ভৰাব ছপোন।

T H याके बोला आपोन्, सिये भराब छपोन्।

T E Jake bólā āpón,
siye bharaba chapón

E E P He will take away six *pón* (eighty make a *pón*) whom you call your own.

E & N Rely on your own people and they will cheat you

P A P বেৰাই শহ খায়।

E E P Who will guard the guards themselves ?

P A যাচা সোণৰ দাম নাই।

T H याचा सोणर् दाम नाइ।

T E Jachā sónar dam nāi

L E T Gold if offerred is not valued

E & N No good thing would fetch its proper price if you offer it to others

E S P याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामाः।

E E P Gratis advice is seldom regarded.

P A যাৰ ঘৰত পাত পাৰিবা,
তাক নোবোলা শুদা,
যাৰ পাৱত সেৱা কৰা,
তাক নোবোলা গোধা।

T H यार् घरत् पात् पारिबा,
ताक नोबोला शुदा,
यार् पावत् सेवा करा,
ताक नोबोला गोधा।

T E Jar gharat pat paribā
tak nobolā shuda,
Jar pawat sewa kara, tak
nobolā gódhā

L E T Do not call the house empty where you get your meals Do not call him affected with elephantiasis at whose feet you bow

E & N Do not disrespect them whom you depend upon

P. A. P. যতে থাকিবা সৰ্ব্বতিকাল,
তাৰ কি ভাল বেতাল।

E. S. P. प्रभुश्च निर्व्विचारश्च नीतिश्चैर्नप्रशस्यते।

E. E. P. (i) Never speak ill of those whose bread you eat. (ii) It is folly to live in Rome and strive with the Pope

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P. A. যাৰ বুঢ়ী গাই খালত পৰে,
সিয়েহে তাৰ নেজত ধৰে।

T. H. यार् बुढ़ी गाइ खालत् परे,
सियेहे तार् नेजत् धरे।

T. E. Jār buhri gāi khālat pare,
siehe tār nojat dhare.

L. E. T. He whose old cow will get into a ditch will catch hold of it's tail.

E. & N. One has got to take care of himself and his things. It is he who has got to worry when his old and infirm cattle fall into a ditch.

P. A. P. সংখীয়াই এবিৰ পালক,
গৃহস্থই এবিৰ ক'চ?

E F P. (i) Every one draws water to his own mill. (ii) Every one bears his cross.

P. A. যাৰ পো মেলত নাই
তাৰ মেল কণা।

T. H. यार् पो मेलत् नाइ तार् मेल् कणा।

T. E. Jār pô melat nāi tār mel kanā.

L. E. T. His counsel is blind whose son is not present in the council.

E. & N. One can not flourish in any business if his own people would not take care of it.

E. S. P. फलं कतक वृक्षस्य यद्यप्यम्बु प्रसादकम्।
न नाम ग्रहणादेव अस्यं निर्म्मलतां याति॥

E. E. P. (i) Unattended business ends in ruin. (ii) The absent one will not be the heir.

P. A. যাৰ যি স্বভাৱ মৰিলে টুটে,
যাৰ যি স্বভাৱ ভূমিত লুটে।

T. H. यार् यि स्वभाव् मरिले टुटे,
यार् यि स्वभाव भूमित लुटे।

T. E. Jār ji swabhāb marile tute,
Jār ji swabhāb bhumit lute.

L. E. T. One's character will disappear at death. Bad character rolls in the ground.

E. & N. It is very difficult to shake off a bad character.

P. A. P. এঙ্গাৰ ধুলে বগা নহয়।

E. S. P १। अङ्गारः शतधौतेन मलिनत्वं
न मुञ्चति।
२। स्वभावो मुर्द्धि वर्त्तते।

E. E. P. (i) It is not easy to repair a damaged character. (ii) Black will take no other hue. (iii) If an ass goes a travelling he will not come home a horse.

P. A. যাৰ নাই মৰম, তাৰ নাই ধৰম।

T. H. यार् नाइ मरम्, तार् नाइ धरम्।

T. E. Jār nāi maram, tār nāi dharam

L. E. T. He who has no love, has no virtue.

E. & N. If you do not possess a kind heart, you can not be virtuous.

E. S. P. यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।

E. E. P. Unkindness destroys love.

P. A. যাৰ পোনে বৃহস্পতি পোন,
তাৰ ঘৰত নবয় কোন ?

T. H. जार् पोने बृहस्पति पोन्,
तार् घरत् नबय् कोन् ?

T. E. Jār póne Vrihaspati pȯn,
tār gharat nabai kȯn ?

L. E. T. Who will not serve him to whom Vrihaspati is favourable ?

E. & N. *Vrihaspati* is the ruling star of fortune. When this star is in the ascendance he becomes affluent. He can then pay people to serve him.

P. A. P. হবৰ দিনত কুকুৰেও মৈ টানে।

E. S. P. किं कुर्वन्ति ग्रहाः सर्वे, यस्य केन्द्रे बृहस्पतिः ?

E. E. P. Fortune favours the fortunate.

P. A. যাৰ খাব জীবৰ মন,
শৌচলৈ গলেও আজোৰে বন।

T. H. जार् खाब जीवर् मन्,
शौचले गलेओ आजोरे बन् ।

T. E. Jār khāba jibar man,
Śauchalai galeȯ ājȯre ban.

L. E. T. He weeds grass in attending nature's call, who wants to eat and live.

E. & N. One who desires to live comfortably will not sit idle.

E. E. P. Mind your work and God will pay your wages.

P. A. যাৰ বিয়া তাৰ উম নাই,
চুবুৰীয়া উধাতু খায়।

T. H. जार् बिया तार् उम् नाइ,
चुबुरीया उधातु खाय् ।

T. E. Jār biyā tār um nāi,
chuburiā udhātu khāi.

L. E. T. He who will marry is indifferent, but the neighbours are out of breath.

E. & N. Shifting one's responsibilities to neighbours of his undertakings.

E. E. P. (i) It is a great shame to a man who has a poor heart and a rich purse. (ii) Marry, marry and what of the management of the house ?

P. A. যাৰে হন্তে শাখা সিন্দূৰ,
তাকে কৰে ভোকোৰা ইন্দূৰ।

T. H जारे हन्ते शाखा सिन्दुर्,
ताके करे भोकोरा इन्दुर् ।

T. E. Jāre hante shākhā sindur,
tāke kare bhȯkȯrā indur.

L. E. T. He is called a rat from whom one gets bangles and vermilion.

E. & N. Indian women proudly wear saṇkha and vermilion spot in the forehead as a sign of having their husbands alive. If they call their husbands

rats it proves their ungratefulness. The proverb refers to one who is ungrateful to his benefactor.

E. S. P. नीचः श्लाघ्यपदं प्राप्य स्वामीनां हन्तुमिच्छति ।

E. E. P. Ingratitude is the world's reward.

P. A. যাবে নোৱাৰোঁ নাম শুনিব, তাকে যাব ধান কিনিব।

T. H. यारे नोवारों नाम् शुनिब्, ताके याव् धान् किनिब ।

T. E. Jāre nôwarôn nām shuniba tāke jāwa dhān kiniba.

L. E. T. You go to purchase paddy from him whose name I do not like to hear.

E. & N. A cultivator running short of paddy for his own consumption generally make purchases of his needs from a fellow cultivator. One would not like to go to another for this purpose if they are not in good terms.

E. S. P. यो यस्य हृदये नास्ति समीपस्थोऽपि दूरगः ।

E. E. P. Faults are thick, where love is thin.

P. A. যি জানে প্ৰবাসৰ ভাও সি মাৰে আগৰ তাও

T. H. यि जाने प्रबासर् भाओ सि मारे आगर् ताओ ।

T. E. Ji jāne prabāsar bhāw she māre āgar tāw.

L. E. T. He gets the lion's share, who knows the ways of far off places.

E. & N. It is the brave who do not fear the difficulties out of home. He who can forego the home-comforts can earn fortune abroad, facing the difficulties of unknown places.

E. S. P. स्थानमुत्सृज्य गच्छन्ति, सिंहाः सत्पुरुषाः गजाः । तत्रैव च प्रक्षीयन्ते, काकाः कापुरुषाः मृगाः ॥

E. E. P. Fortune favours the brave.

P. A. যি দেখে, তাকে লেখে।

T. H. यि देखे, ताके लेखे ।

T. E. Ji dekhe, tāke lekhe.

L. E. T. He wants what he sees.

E. & N. When a man loses his mental control and wants to catch hold of anything and everything he can get nothing.

P. A. P. কি গছৰ পীৰা ? কঠালৰ কোহ, যোকো এক কোহ।

E. S. P. मात्स्यं सर्वाधिपत्या लुब्धमुष्टेजयजनम् ।

E. E. P. (i) Poking one's nose in every hole. (ii) He that grasps at anything holds nothing fast.

P. A. যি দেৱৰ যি পূজা।

T. H. यि देवर् यि पूजा ।

T. E. Ji devar ji poojā.

L. E. T. Worship the god as it fits him.

E. & N. Behave with one in fitting manners.

E. S. P. यथानुरूपो बलिः ।

L. E. T. (i) By fitting manners.
(ii) Give the devil his dues.

P. A. যি বেলা যি কথা কৰিবা সাৰ,
কানিকাথা পেলাই যোগী
ববা ভাৰ।

T. H. यि बेला यि कथा करिबा सार्,
कानिकाथा पेलाइ योगी बबा भार्।

T. E. Ji belā ji kathā karibā sār,
kānikāthā pelāi yógi baba
bhār.

L. E. T. Act according to the call of time. Let the mendicant carry loads by throwing off his clothes.

E. & N. Ono can not ride over time and tide, so it is paying to act according to necessity.

P. A. P. ধাৰ বুজি খেওৱা দিবা।

E. S. P. यस्मिन्देशे यदाचारः ।
पारम्पर्य-क्रमागतः ॥

E. E. P. On the sea sail, on land settle.

P. A. যিমান নামে, তিমান ভিজে।

T. H. यिमान् नामे, तिमान् भिजे ।

T. E. Jimān nāme, timān bhije.

L. E. T. As deep you go, so deep you are wet.

E. & N. A man is punished according to his sin.

P. A. P. যি যাক কৰে আপোনাক কৰে।

E. S. P. आत्मनः द्विगुरात्मनम् ।

E. E. P. Weel is that weel does.

P. A. যি যাক কৰে আপোনাক কৰে।

T. H. यि याक् करे आपोनाक् करे ।

T. E. Ji jāk kare, āpônāk kare.

L. E. T. What one does to others does to himself.

E. & N. One gets the treatment he metes out to others.

P. A. P. যিমান নামে, তিমান ভিজে।

E. S. P. आत्मनः द्विगुरात्मनम् ।

E. E. P. (i) He that strikes with the sword shall perish by the sword.

P. A. যি হব লাগা সি হল,
কানিয়ে কথায়ে গল।

T. H. यि हब् लागा सि हल्,
कानिये कथाये गल् ।

T. E. Ji haba lāgā si hal,
kāniye kathāye gal.

L. E. T. What is ordained has happened even rags and (everything has been lost)

E. & N. Loss can not be regained by mourning.

P. A. P. পাগে ডুবে গল।

E. S. P. समूलस्य विनश्यति ।

E. E. P. The inevitable has happened.

P. A. যুঁজৰ কুকুৰা।

T. H. युँजर् कुकुरा ।

T. E. Junjar kukurā.

L. E. T. A cock with fighting attitude.

E. & N. There are some cocks which always want to fight. It

refers to a man of this attitude.

E. E. P. A fighting cock.

P. A. যুঁজৰ বেলি ম'হৰ শিং ঠাৰ।

T. H. जुँजर् बेलि महर् शिं ठार।

T. E. Junjar beli mo'har śhing thāru.

L. E. T. Buffaloe's horn are straight while figting.

E. & N. Buffaloe's horns normally remain slanting but when they fight they carry the horns straight. Likewise our attention remain straight and fixed on its solution when in difficulties. Kinsmen may oppose one another, yet they combine against a common foe.

E. S. P. कामीस्वतां पश्यति।

E. E. P. Nothing is unfair in love and war.

P. A. যেতিয়া মাৰিব ঢোলত চাপৰ,
তেতিয়া লবা মূৰত কাপোৰ।

T. H. येतिया मारिब् ढोलत् चापर्,
तेतिया लबा मूरत् कापोर्।

T. E. Jetiā māriba dhólat chāpar,
tetiā labā moorat kāpór.

L. E. T. Veil your head when the drum is beaten.

E. & N. A girl is veiled at her marriage and there is beating of drums on the occassion. The proverb points at attention to imely duties.

E. E. P. There is a time for all things.

P. A. যেতিয়াৰ দিন তেতিয়াই গল,
সান্দহ খোৱা বালি তল হল।

T. H. येतियार् दिन् तेतियाइ गल्,
सान्दह् खोवा बालि तल् हल्।

T E. Jetiār thin tetiāi gal sāndaha khówā bāli tal hal.

L. E. T. Those days are gone, the sandbank is submerged where we ate sāndoh (fried rice)

E. & N. Boatsmen sometimes take rest and anchor their boats in mid stream beaches. At times they repent for their inability to find out a beach where they rested. It refers to happy past days.

E. S. P. ते हि नो दिवसाः गताः।

E. E. P. Opportunity comes but once.

P. A. যেতিয়া পৰিব কালৰ দশা,
পাটিৰ তিৰুতাই বুলিব পেহা।

T. H. येतिया परिब कालर् दशा,
पाटिर् तिरुताइ बुलिब पेहा।

T. E. Jetiā pariba kālar daśhā,
pātir tirutāi buliba pehā.

L. E. T. When bad times prevail, the wife will call you Pehā. (father's sister's husband).

E. & N. At difficult days anybody will call you by bad names.

P. A. P. বাটৰ কুকুৰে বাট নেৰা দিম।

E. S. P. प्रायः समुत्पन्ने विपत्तिकाले धियोऽपि पुंसां मलिना भवन्ति।

E. E. P. Every foot will tread on him who is in the mud.

P. A. যেতিয়া আহে ভতৰ,
তেতিয়া লয় যঁতৰ।

T. H. येतिया आहे भतर्,
तेतिया लय् यँतर्।

T. E. Jetiyā āhe bhatar,
tetiyā lai jaṇtar.

L. E. T. When the husband comes, she will sit at the spinning wheel.

E. & N. There is a loom in every Assamese home which need the work of a spinning wheel. An unwilling wife would not sit at the wheel till the arrival of a strong husband if the other members of the family are weak.

P. A. P. শকৰ ভক্ত নৰমৰ যম।

E. S. P. अद्भुतोपद्रवरःकश्चिन्महानपि न पूज्यते।
अर्च्चयन्ति नराः नागं न तार्क्ष्यं न गजादिकम्॥

E. E. P. Submissive to the strong and imperious to the weak.

P. A. যোৱা মাছটো ডাঙৰ।

T. H. योवा माछटो डाङर्।

T. E. Jówā māchtó dāngar.

L. E. T. The fish that has escaped is big.

E. & N. Things those are not in one's reach are considered good.

P. A. P. দূৰৈৰ পৰ্ব্বত মিঠোলা।

E. S. P. दूरस्था गिरयो रम्या।

E. E. P. (i) All things are good when unfried. (ii) Forbidden fruits are sweet.

P. A. ৰজাৰ আক্ৰোশ বজাৰ আক্ৰোশ।

T. H रजार् आक्रोश्, बजार् आक्रोश्।

T. E. Rajār ākróś, bājār ākróś.

L. E. T. A king's greed and a sterile's greed are equal.

E. & N. Kings and steriles are never satisfied with what they have.

E. S. P. कृपणाः फल हेतवः।

E. E. P. The greed of a king and a sterile are never satisfied.

P. A. ৰজাক ককাই নোবোলা।

T. H. रजाक् ककाइ नोबोला।

T. E. Rajāk kakāi nóbólā.

L. E. T. He does not call the king brother.

E. & N. One who does not care for anybody.

P. A. P. কাটা যোৱা মুখ।

F. S. P. राजेति का गणना मम ?

E. E. P. A daredevil.

P. A. ৰণত গৈ ক'লা পৰে,
তেল নাপাই ভেকুৰ ধৰে।

T. H. रणत् गै क'लापरे,
तेल् नापाइ भेकुर् धरे।

T. E. Ranat gai kalā pare,
tel nāpāi bhekur dhare.

L. E. T. He becomes blackened by going to a war and a thing gets mouldy if it is not oiled.

E. & N. Poverty and hardship remove one's brightness.

E. E. P Adversity makes the cheek black

P A বহাৰ বহদৈ টিপামৰ ভাদৈ,
সলগুৰিৰ আঘোনী বাই;
তিনিও তিনিৰ ডিঙিত ধৰি কান্দে,
সমন্ধৰ একোডাল নাই।

T H रहार् रहदै, तिपामर् भादै,
सल्गुरिर् आघोनी बाइ,
तिनिओ तिनिर् डिंगित् धरि कान्दे,
समन्धर् एकोडाल् नाइ।

T. E Rahar rahdai, tipamar Bhadai,
Salgurir āghoni bai,
Tinio tinir dingit dhari kānde,
Samandhar ekôdal nai

L E T Rahdai belongs to Raha and Bhadai belongs to Tipam, Aghani bai comes from Salguri, all the three weep with their hands round each other's neck, though there is no relationship amongst themselves

E & N Raha, Tipam and Salguri are three different places Rahdai, Bhadai and Aghoni come from these three places respectively Though they may weep together to express sympathy for one another, yet it is only lip sympathy as none of them are related to one another. If means that do not concern yourself with the unconcerned

E E P Do not poke your nose in every hole

P A ৰসতে নাম থবা।

T H रसते नाम् थबा।

T E Rasate nām thabā.

L E T Stop the music before it loses its symfhony

F & N Any good thing when pushed too far becomes dreary.

F E P (i) Avoid extremes (ii) Do not push anything too far (iii) A charm is lost if pushed too far

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P A ৰক্ষকে ভক্ষক।

T H रक्षके भक्षक्।

T E Rakshake bhakshak

L E T The keeper becomes the eater

E & N No one can guard the guards themselves

P A P ১। বেৰাই শহ খায়।
২। যাকে কৰা আপোন,
সেয়ে ভবায় ছপোন।

E E P Who will guard the guards themselves ?

P A ৰাইজে নখ জোকাৰিলে নৈ বয়।

T H राइजे नख जोकारिले नै बय्।

T E Raije nakh jokārile nai bai

L E T A river would flow if the public shake their (wet) nails.

E & N Accumulated strength of many leads to greater strength—union is strength

P A P দহৰ লাঠি একৰ ভাৰ।

E S P संहतिः कार्य्य साधिका।

E. E. P. (i) Every little makes a mickle. (ii) Word by word big books are made. (iii) Little drops of water make the big sea.

P. A. ৰাইজ ডাঙৰ নে ৰজা ডাঙৰ?

T. H. राइज् डाङर् ने रजा डाङर्?

T. E. Räij dāngar no rajā dāngar?

L. E. T. Who is greater, the king or the people?

E. & N. A king could be throned and dethroned by the wish of the people. Likewise, a man could win a high position or lose it by the wish of the people.

E. E. P. Parliament is stronger than the king.

P. A. ৰাখিলে ঈশ্বৰ, মাৰিলে যম।

T. H. राखिले ईश्वर्, मारिले यम्।

T. E. Rākhile Iswar, mārile jam.

L. E. T. If he protects he is God; if he destroys he is *Jama* (God of death).

E. & N. One is all-powerful to do anything he pleases.

E. E. P. He is all powerful.

P. A. ৰাখে হৰি মাৰে কোন,
মাৰে হৰি ৰাখে কোন?

T. H. राखे हरि मारे कोन्,
मारे हरि राखे कोन्?

T. E. Rākhe hari māre kôn,
māre hari rākhe kôn?

L. E. T. Who can protect if Hari (God) destroys and who can destroy if Hari (God) saves.

E. & N. God's will can not be undone. One is destroyed or protected at His will.

E. S. P. मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं।

E. E. P. What God will, no frost can kill.

P. A. ৰাজ ভোল, গজ ভোল।

T. H. राज् भोल्, गज् भोल्।

T. E. Rāj bhôl, gaj bhôl.

L. E. T. Kings and elephants are apt to forgetfulness.

E. & N. Acts of services are likely to be forgotten by the powerful, but they remember offences alright.

E. S. P. विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च।

E. E. P. (i) Kings and bears oft worry their keepers. (ii) The acts of kindness are soon forgotton but the memory of an offence remains.

P. A. ৰজাই মাৰে সমুদ্ৰই বুৰে।

T. H. राजाइ मारे, समुद्रइ डुरे।

T. E. Rājāi māre, samudrai bure.

L. E. T. A king can kill and a sea can drown.

E. & N. The weak can not go against the will or the way of the strong.

E. E. P. No man can thether time and tide.

P. A. ৰজাই ভাল পায় যাক,
ঢেঁকী পোখালী নালাগে তাক।

T. H. राजाइ भाल् पाय् याक्,
ढेंकी पोखाली नालागे ताक्।

T. E. Rajāi bhāl pāi jāk,
dheṇki pòkhali nālāge tāk.

L. E. T. He needs no husking implements who receives royal favour.

E. & N. Royal favourites need not worry about everyday needs. He is lucky who is favoured by the great.

P. A. P. সূৰ্য্যইত প্ৰসন্ন হলে,
তাৰা নাওৱেবে পাৰ হব পাৰি।

E. S. P. हरप्रसादात् प्रमथोऽपि नृत्यति।

E. E. P. If the sun shines on him, what matters the moon.

P. A. ৰজাই নপতিয়ায়,
ভাৰ্য্যাই নপতিয়ায়।

T. H. राजाइ नपतियाय्, भार्य्याइ नपतियाय्।

T. E. Rājāi napatiyāi, bhāryyāi napatiyāi.

L. E. T. Neither the king nor the wife would believe you.

E. & N. Either the king or the wife would not leave you without taking out what they want. They will make you unhappy if you do not agree with them.

E. S. P. यथातुराणां नगुर्लबन्धुः।

E. E. P. Demands of kings and wives must be met.

P. A. ৰজা যেনে ৰাম সিং,
মন্ত্ৰী তেনে হিতিংতিং।

T. H. राजा येने राम् सिं,
मन्त्री तेने हितिंतिं।

T. E. Rājā jene Rāmsing,
mantri tene hitingting.

L. E. T. King Ramsing has a befitting minister in Hitingting.

E. & N. It refers contemptuously to an unworthy servant of an unworthy master.

E. S. P. योग्यं योग्येन योजयेत्।

E. E. P. Like master, like servant.

P. A. ৰজাৰ দণ্ডিত কাটা যায়,
তিৰীৰ দণ্ডিত পন্তা খায়।

T. H. राजार् दण्डित् काटा याय्,
तिरीर् दण्डित् पन्ता खाय्।

T. E. Rājār dandit kātā jāi,
tirir dandit pantā khāi.

L. E. T. A man is slain at the king's conviction (punishment) and a man eats fermented rice (humble pie) at the wife's conviction.

E. & N. A man has got to submit to the wrath of a king and a wife.

P. A. P. ১। কোনো কোনো পাকত,
থোৰাও সোমায় নাকত।
২। ৰজাই নপতিয়াই,
ভাৰ্য্যাই নপতিয়াই।

F. S. P. राजा मत्तः शिशुश्चैव प्रमदा धनगर्व्वितः।
अप्राप्यमपि वाञ्छन्ति किं पुनर्लभ्यमेव यत्॥

E. E. P. The king and a wife can make one eat a humble pie.

P. A. ৰাতি জুহালত সাত হাল বোৱা, দিনত সোৰোপা, দুপৰলৈ শোৱা।

T. H. रातित जुहालत् सात् हाल् बोवा, दिनत् सोरोपा, दुपरलै शोवा।

T. E. Rāti juhālat sāt hāl bôwā. dinat sôrôpā. duparlai shôwā.

L. E. T. The lazy would speak of ploughing with seven pairs at night by the fireside and would at daybreak sleep till noon.

E. & N. Lazy people would talk of doing much but would while away his time by remaining idle.

E. S. P. मुखेन मार्जितं जगत्।

E. E. P. (i) There is a long road between saying and doing. (ii) Idle folks lack no excuse. (iii) Towards evening the lazy man begins to be busy.

P. A. ৰামৰ কাজলৈ বৈদৰ হেলা।

T. H. रामर् काजकै बैदर् हेला।

T. E. Rāmar kājalai baidar helā.

L. E. T. The doctor is reluctant in attending Rām's call.

E. & N. It refers to an incident of the great epic of Rāmāyana. When Lakshman got wounded and was lying in a precarious condition, the only one who knew the cure happened to be a friend of Rāvana and was very reluctant to attend Rāma's call; so it became proverbial.

E. E. P. An unwilling worker.

P. A. ৰামৰ খায়, ৰাৱণৰ গীত গায়।

T. H. रामर् खाय्, रावणर् गीत् गाय्।

T. E. Rāmar khāi, Rāvanar git gāi.

L. E. T He eats of Rāma and sings of Rāvana.

E. & N. A man maintained by one but sings praise of his foes.

P. A. P. কৌৰৱৰ ভাত খায়, পাণ্ডৱৰ গুণ গায়।

E. S. P. दुर्म्मन्त्री राज्य नाशाय ग्राम नाशाय कुञ्जरः।

E. E. P. Kindness is lost to an ungrateful man.

P. A. ৰাম ৰাৱণৰ যুদ্ধ।

T. H. राम् रावणर् युद्ध।

T. E. Rām Rāvanar juddha.

L. E. T. A war between Rāma and Rāvana.

E. & N. The tough fight between Rāma and Rāvana became proverbial to denote a hard struggle between two strong parties.

E. S. P. अद्य युद्धं त्वयामया।

E. E. P. A tough fight.

P. A. ৰামতো ভকত, হৰিতো ভকত।

T. H. रामतो भकत्, हरितो भकत्।

T. E. Ramatò bhakat, haritò bhakat.

L. E. T. He becomes a devotee to Rāma and he becomes a devotee to Hari.

E. & N. A man without principle. He who can go either way. Breathing both hot and cold at the same breath.

P. A. P. একে মুখে চাউল-চিড়া,
একে মুখে ধান-চিড়া।

E. E. P. (i) If it rains well, if it shines well. (ii) He swims between two waters.

P. A. বামও নাই, অযোধ্যাও নাই।

T. H. रामओ नाइ, अयोध्याओ नाइ।

T. E. Rāmò nāi, Ayòdhyāò nāi.

L. E. T. Neither is there Rāma nor is there Ayòdhyā.

E. & N. Rājā Rāma was an ideal king and that ideal conditions prevailed in his kingdom Ayodhya. It refers to happy circumstances of the past.

E. S. P. तेहिनो दिवसाः गताः।

E. E. P. Oh the times ! Oh the manners ! Different times, different manners.

P. A. বাহিত নিদিবা হাত,
লৰা-ছোৱালীক লঘোনে নথবা,
দিবা গধুলীত ভাত।

T. H. राहित् निदिबा हात्, लरा-छोवालीक् लघोने नथबा, दिबा गधूलीत् भात्।

T. E. Rāhit nidibā hāt,
larā-chòālik laghòne nathabā,
dibā godhulit bhāt.

L. E. T. Neither touch your reserve nor keep your children fasting but feed them early in the evening.

E. & N. This is a contradiction, for misers can not live comfortably.

P. A. P. ভাৰবীৰ ধানো আহৰি নকৰিবা,
লবাকো শুকাই নামাৰিবা।

E. S. P. पिपीलिकार्जितं धान्यं मक्षिका
सञ्चितं मधुः।

E. E. P. Neither hew down the whole forest, nor come home without wood. Neither wise men nor fools can work without tools.

P. A. কলো জিকা, হ'ল ধুন্দুলী,
শালিকাৰ কণি ফুকায় বাদুলী।

T. H. रुलों जिका हल् धुन्दुली,
शालिकार् कणि फुकाय् बादुली।

T. E. Rulòn jikā, hol dhunduli,
śhālikar kani phukāi baduli.

L. E. T. I planted *jikū* (a kind of vegetable) but *dhumduli* (another kind of vegetable) has grown and the eggs of *Śalikū* (a kind of bird) but hatched by bats.

E. & N. One can not sow one thing and reap another. There are instances of hatching the eggs of one kind of bird by another ; for instance, cuckoo's eggs are hatched by crows.

But bats do not lay egg, so there can be no question of its hatching, The proverb refers to talking of impossibilities.

E. E. P. More grows in the gardon than the gardenter ever sowed.

P. A. লৰাৰ মেল, কলৰ ভেল।

T. H. लरार् मेल्, कलर् भेल्।

T. E. Larār mel, Kalar bhel.

L. E. T. A barge of plantain tree is like the deliberation of children.

E. & N. Nothing that is of serious consequences can come out of child's play or by things that are not lasting. It is like a raft of plantain trees.

E. E. P. (i) A child's play. (ii) A house of cards.

P. A. লাই পোৱা কুকুৰে,
বুকুলৈ জপিয়ায়।

T. H. लाइ पोवा कुकुरे, बुकुलै जपियाय्।

T. E. Lāi pǒwā kukure,
bukulai japiyāi.

L. E. T. The dog that is not checked will jump at your breast.

E. & N. If you do not control your subordinates they will defy you.

E. S. P. नीचः श्लाघ्य पदं प्राप्य स्वामिनं
हन्तुमिच्छति।

E. E. P. Breed up a crow, and it will pick out your eyes. Give him an inch, he will take an ell.

P. A. লাউ ডাঙৰ হলেও পাতৰ তল।

T. H लाउ डाङर् हलेओ पातर् तल्।

T. E. Lau dāngar haleǒ pātar tal.

L. E. T. Though the gourd is big yet it lies beneath the leaf.

E. & N. Many worthy things remain unnoticed.

E. E. P. Much corn lies under the straw that is not seen.

P. A. লাগি থাকিলে মাগি নাখায়।

T. H. लागि थाकिले मागि नाखाय्।

T. E. Lāgi thākile māgi nākhāi.

L. E. T. He who sticks to his work does not go abegging.

E. & N. Perseverance can remove your wants. He can meet his needs who does not leave his work.

P. A. P. থঁহি থাকিলে শিলো ক্ষয় যায়।

E. S. P. जलबिन्दु निपातेन क्रमशः पूर्य्यते घटः।

E. E. P. (i) Constant dropping wear out stones. (ii) Mind your work and god will find your wage. (iii) We become workman by working. (iv) Perseverence conquers all difficulties.

P. A. লাগিলে সৰে, জন্মিলে মৰে।

T. H. लागिले सरे, जन्मिले मरे।

T. E. Lāgile sare, janmile mare.

L. E. T. A fruit will drop someday, likewise a person that is born will die.

E. E. P. We must not forget the indication that birth will lead one to death.

E. S. P. जातस्य हि ध्रुवो मृत्युः।

E. E. P. Birth indicates death.

P. A. লাগে তামোল নালাগে,
নালাগে তামোল লাগে।

T. H. लागे तामोल् नालागे,
नालागे तामोल् लागे।

T. E. Lage tāmól nālage,
nālage tāmól lage.

L. E. T. If the betel trees touch they do not fruit. If they do not touch they fruit.

E. & N. It is an agricultural affair. If the betal trees are planted so close that their leaves touch each other, they do not fruit well. But these trees when so planted that their leaves do not touch each other, they become properly fruit-bearing. It is also applicable in human relationship. If we mean to bear a happy relationship with our near and dear ones, we should keep ourselves at a safe distance from them without intruding upon their affairs.

P. A. লাজত কাজ হৰায়;
টোপনিত ভোজ হৰায়।

T. H. लाजत् काज् हराय्,
टोपणित् भोज् हराय्।

T. E. Lājat kāj harāi ; tópanit bhój harāi.

L. E. T. Shy people miss jobs ; sleeping people miss feasts.

E. & N. As the shy people do not go forward to represent their case and miss jobs thereby, so the people who remain sleeping miss feasts by their absence.

P. A. P. লাজুৱা বামুণ, কাহুৱা চোৰ।
দুয়োৰো কাজৰ পৰে ওৰ॥

E. S. P. न हि सुप्तस्य सिंहस्य प्रविशन्ति
मुखे मृगाः।

E. E. P. Modest dogs miss much meat.

P. A. লাজত নবয় ভাৰ,
বোৰাত ভাঙে হাড়।

T. H. लाजत् नबय् भार्, बोरात् भाङे हाड़्।

T. E. Lājat nabai bhār,
bórāt bhange har.

L. E. T. He who is bashful does not carry his load in a 'Bhar', but breaks his bone by carrying it on his back.

E. & N. Higher casts do not carry a 'Bhar' (though the load is evenly distributed making the load easier to carry) out of shame. But they take greater pains in carrying the same load on their backs.

E. E. P. It is only the bashful who lose.

P. A. লাজুৱা বামুণ, কাহুৱা চোৰ,
দুয়োৰো কাজৰ পৰে ওৰ।

T. H. लाजुवा बामुण्, काहुवा चोर्,
दुयोरो काजर् परे ओर्।

T. E. Lajuwā bāmun, kāhuwā chór
Duyóró kājar pare ór.

L. E. T. If a Brahmin (priest) be bashful, if a burgler has got a cough, their business comes to an end.

E. & N. Bashful Brahmin can not ask for more aud a coughing burgler would arouse the house-owner ; so they are sure to lose.

P. A. P. লাজত কাজ হবাৰ ;
চৌপনিত ভোজ হবাৰ।

E. S. P. न हि सुप्तस्य सिंहस्य प्रविशन्ति
मुखेमृगाः।

E. E. P. Modest dogs miss much meat.

P. A. লৰাই পানী পেলায়,
বুঢ়া পিচলি পৰে।

T. H. लराइ पानी पेलाय्, बुढ़ा पिचलि परे।

T. E. Larāi pāni pelāi,
buhrā pichali pare.

L. E. T. A child spills water and an old man slips and falls.

E. & N. Small action cause things of great consequences, even if they are committed by an innocent child.

E. S. P. दशाननो हरेत् सीतां
बन्धनंस्यात् महोदधौ।

E. E. P. Nation suffers for individual fault

P. A. লঙ্কা পালে সকলো ৰাক্ষস।

T. H. लङ्का पाके सकलो राक्षस्।

T. E. Lankā pāle sakalô rākshas.

L. E. T. Whoever gets to Lanka becomes a demon.

E. & N. Lanka is said to be the land of demons. Whoever goes to Lanka becomes demon by association. It refers to those who abuse power by association when they get an opportunity.

E. S. P. अयाचकः सततं साधुः।

E. E. P. Opportunity makes a thief.

P. A. লক্ষ্মণ যেন ভাই।

T. H. लक्ष्मण येन् भाइ।

T. E. Lakshman jen bhāi.

L. E. T. A brother like Lakshmana.

E. & N. A brother like Lakhmana is a great asset to a man. The word Lakshmana denotes a a bundle of good qualities in a man so it is metaphorically used to qualify a man of good qualities.

P. A. লক্ষ্মণৰ শক্তিশেল।

T. H. लक्ष्मणर् शक्तिशेल्।

T. E. Lakshmanar shaktisel.

L. E. T. Lakshmana is pierced by the *Sakti* spear.

E. & N. Mahadeva granted this weapon to Indrajit which could destroy anyone and Indrajit struck Lakshmana with that. Yet there was '*Vishallyakarani*' (a secret herb) which could save one from any wound inflicted on him. So it means

that all is not lost that is in peril.

E. E. P. All is not lost that is in peril.

P. A. লক্ষ্মী চঞ্চলা।

T. H. लक्ष्मी चञ्चला।

T. E. Lakshmi Chanchalā.

L. E. T. Lakshmi is fickle.

E. & N. Riches are not steady, but these move from one hand to another. It is very difficult to stabilize wealth with one.

E. S. P. चञ्चला लक्ष्मीः।

E. E. P. (i) Riches have winges (ii) Money calls but does not stay.

P. A. লক্ষ্মীৰ বৰপুত্ৰ।

T. H. लक्ष्मीर् बरपुत्र।

T. E. Lakshmir barputra.

L. E. T. He is the eldest son of Lakshmi.

E. & N. The eldest son of a family generally gets a bigger share of the property. Hence this refers to a very rich man.

E. S. P. १। लक्ष्मी पुत्रः।

२। गर्भेश्वरः।

E. E. P. A millionaire.

P. A. লক্ষ্মী মোৰ বোলা।

T. H. लक्ष्मी मोर् बोला।

T. E. Lakshmi mór bóla.

L. E. T. Lakshmi calles him Her won.

E. & N. Lakshmi is the Goddess of wealth. It refers to those who are favoured by Lakshmi i e., one who becomes prosperous.

E. E. P. Seeing brighter days.

P. A. লক্ষ্মী সৰস্বতীৰ মিল নাই।

T. H. लक्ष्मी सरस्वतीर् मिल् नाइ।

T. E. Lakshmi Sarsvatir mil nāi.

L. E. T. Lakshmi and Sarasvati are not friends.

E. & N. Learning and riches seldom go hand in hand.

E. E. P. (i) Learning and riches do not go together. (ii) One can not worship God and Mammon together.

P. A. লুইত প্ৰসন্ন হলে,
ভঙা নাওৰেও পাৰ হব পাৰি।

T. H. लुइत् प्रसन्न हले, भाङा नाओवेरे पार्
हब पारि।

T. E. Luit prasanna hale, bhāngā
nawóere pār haba pāri.

L. E. T. If the *Lohit* (Brahmaputtra) is pleased one can cross it in a broken boat.

E. & N. The Lohit or the Brahmaputtra is a big and mighty river which could be crossed by a broken boat if he permits. It means that one can become carefree, if he can enlist support of the powerful.

P. A. P. বজাই ভাল পায় যাক,
ঢেকি পোহাৰী নালাগে তাক।

E. S. P. असाध्यं साधयेत्सर्वं हेलयामितबुद्धयो विधिः ।

E. E. P If the sun shines on him, what matters the moon !

P. A. লুইতেহে জানে বঁঠা কিমানলৈ বহে।

T. H. लुइतेहे जाने बँठा किमानलै बहे ।

T. E. Luitehe jāne bātha kimanlai bahe.

L. E. T. The river *Lohit* (Brahmaputtra) knows how deep the oar sinks.

E. & N. He who has suffered hardship himself, can understand the sufferings of others.

E. E. P. (i) The wearer knows where the shoe pinches. (ii) He knows the water best who has waded through it.

P. A. লুকাই খালে ঢুকাই যায়।

T. H लुकाइ खाले ढुकाइ याय् ।

T. E. Lukāi khāle dhukāi jāi.

L. E. T. It will soon exhaust if you eat in concealment.

E. & N. He gets cheated, who trys to cheat others. Selfishness does not pay for long.

P. A. P. চোৰকো ঘোৰে পায়।

E. E. P. Ill got, ill spent.

P. A. লেখি পঢ়ি মৰে দুখে,
মাছ ধৰি খায় সুখে।

T. H. लेखि पढ़ि मरे दुःखे,
माछ् धरि खाय् सुखे ।

T. E. Lekhi pari mare dukhe,
māch dhari khāi sukhe.

L. E. T. One suffers by reading and it is folly to be wise. Ignorant people do not know anything about the fine human feelings and sentiments, so their brain is not taxed with higher and finer thoughts. They are left free to remain content with the grosser side of life.

E. E. P. To know nothing at all is the happiest man.

P. A. লেখা পঢ়া বৰ্জ্জিত,
হৰমোহন পণ্ডিত।

T. H. लेखा पढ़ा बर्जित्, हरमोहन् पण्डित् ।

T. E. Lekhā parhā barjit, Harmóhan pandit.

L. F. T. He does not know reading and writing and still Harmóhan is a pandit.

E. & N. One trying to appear what he is not.

P. A. P. ১। ঢাল নাই, তৰোৱাল নাই,
নিধিৰাম চৰ্দাৰ।

২। হাল নাই হলধৰ,
ল'ক নাই গদাধৰ।

E. S. P. हतं ज्ञानं क्रियाहीनं ।
हतश्चाज्ञानिनो नराः ॥

E. E. P. Fools to others himself a sage.

P. A. লেমটৌ ভাৰী।

T. H. लेम्टौ भारी ।

T. E. Lemtou bhāri.

L. E. T. A slavish imitator.

E. & N. It is used contemptuously to mean one, who slavishly ape prominent people.

E. E. P. A basket holder.

P. A. লেৰেলা পৰা লৰু,
চেৰেলা পৰা গৰু।

T. H. लेरेला परा लरु, चेरेला परा गरु।

T. E. Lerelā parā laru,
cherelā parā garu.

L. E. T. A crinkled goading-stick and a skinny cow.

E. & N. An undeserving man must remain content with what he has. Here the analogy means that a withered goading-stick is enough for a cow reduced to skin and bone.

P. A. P. হাঁহো মৰা শিয়া'লা খোৱা।

E. E. P. He that deserves nothing should be content with anything.

P. A. লোকৰ চৰাত বহা বৰ মানুহ।

T. H. लोकर् चराल् बहा बर् मानुह।

T. E. Lòkar charāt bahā bar mānuh.

L. E. T. He poses to be big by sitting at others' drawing rooms.

E. & N. The insignificant who poses to be important in big peoples company.

P. A. P. ওঠ কাটি ওঠ ৰঙা কৰা।

E. E. P. Scald not thy lips with another man's porridge.

P. A. লোকৰ মূৰত কঠাল ভাঙা।

T. H. लोकर् मूरत् कठाल् भाङा।

T. E. Lòkar murat kathāl bhāngā.

L. E. T. To break open a jackfruit on anothers head.

E. & N. This means one who gains at other's sufference.

P. A. P. লোকৰ আঙুলি জুইত দি খোৱা।

E. S. P. नात्यार्थमर्थार्थिजोषा लुब्धमुद्वेजयज्जनम्।

E. E. P. To mako a cat's paw of a person.

P. A. লোকৰ আঙুলী জুইত দি খোৱা।

T. H. लोकर् आङुली जुइत् दि खोवा।

T. E. Lòkar ānguli juit di khòwa.

L. E. T. One who lives upon burning other's fingers.

E. & N. One who tries to gain at the cost of others. A selfish man who cares for his comforts making another suffer hardships.

P. A. P. আনৰ মূৰত কঠাল ভাঙা।

E. S. P. नात्यार्थमर्थार्थिजोषा लुब्धमुद्वेजयज्जनम्।

E. E. P. (i) To make a cat's paw of a person. (ii) Never burn your finger to snuff another man's candle. (It's opposite)

P. A. লোকলৈ হুল পুতি
আপুনি মৰে ফুটি।

T. H. लोकके हुक् पुति आपुनि मरे फुटि।

T E. Lòkalai hul puti
āpuni mare phuti.

L. E. T. He pricks himself by putting a thorn to others.

E. & N. He himself gets injured, who tries to injure others.

P. A. P. আকাশলৈ থুই পেলালে মুখত পৰে।

E. S. P. तद्वज्जमपि मोक्तव्यं शीर्य्यतेयद्वलामयम्।

E. E. P. Harm watch harm catch.

P. A. লোন নোহোৱাকৈ থৈকাৰা ভাতত দিয়া।

T. H. लोन् नोहोवाकै थैकारा भातत् दिया।

T. E. Lȯn nȯhȯwākai thaikārā bhātat diā.

L. E. T. Putting a *Thaikara* (a tasteful and medicinal sour fruit) in rice to be cooked without arranging for salt.

E. & N. One can not take sour things without solt. It means that we must not undertake anything that is beyond one'd own control. Earn the requisite qualities and you can achieve anything.

E. E. P. (i) Kill no more than you can salt. (ii) Get a horse and you will get a whip. (iii) More meat and less mustard. 4. Kindle no fire that you can't extinguish.

P. A. লোন খালে গুণ গাবা।

T. H. लोन् खाले गुण् गावा।

T. E. Lȯn khāle gun gābā.

L. E. T. Sing in one's praise if you taste his salt.

E. & N. Do not be ungrateful to those who did good to you.

E. E. P. Be grateful to your benefactors.

P. A. লোভে পাপ, পাপে মৃত্যু।

T. H. लोभे पाप्, पापे मृत्यु।

T. E. Lȯve pāp, pāpe mrityu.

L. E. T. Greed is sin and sin is death.

E. & N. Greed leads one to commit crimes and the criminals are always punished.

E. S. P. लोभः पापस्य कारणम्।

E. E. P. Covetousness bursts its bag.

P. A. লো পুৰিলেহে তীখা হয়।

T. H. लो पुरिलेहे तीखा हय्।

T. E. Lȯ purilehe tikhā hai.

L. E. T. Steel is produced by burning iron ores.

E. & N. The good qualities in men are brought out by suffering. Sufference draws the latent good qualities in a man to the surface.

P. A. P. সোণ পোৰে ৰং চৰে।

E. S. P. हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा।

E. E. P. Adversity makes a man deligent.

P. A. শ পাপে জ্বৰ, হাজাৰ পাপে খৰ।

T. H. श पापे ज्वर्, हाजार् पापे खर्।

T. E. Śa pāpe jvar, hājār pāpe khar.

L. E. T. A hundred sins produce a fever and a thousand sins produce ringworm.

E. & N. People suffer according to the volume of their sin.

E. E. P. He that sows inequity shall reap sorrow.

P. A. শকুনি বুদ্ধি।

T. H. शकुनि बुद्धि।

T. E. Sakuni buddhi.

L. E. T. Sakuni's counsel.

E. & N. *Sakuni* the maternal uncle of the Kauravas ill advised his nephews to play a foul game with the Pandavas. Its after-effects were disastrous to the Kauravas and was known to Sakuni from before.

E. S. P. दुर्म्मन्त्री राज्यनाशाय, ग्राम नाशाय कुञ्जरः।
स्यालको गृहनाशाय सर्व्वनाशाय मातुलाः।

E. E. P. Playing a foul game.

P. A. শক্তৰ ভক্ত, নৰমৰ যম।

T. H. शक्तर् भक्त, नरमर् यम्।

T. E. Saktar bhakta, naramar jama.

L. E. T. He is a Jama (god of death) to the weak and a devotee to the strong or powerful.

E. & N. One who submits to the strong and takes upperhand over the weak.

P. A. P. কালীপূজা ঘৰে ঘৰে,
শালগ্ৰাম ভকাই মৰে।

E. S. P. अनुलोमानुगः कालिस्थावपि न दृश्यते।
अर्थ्यवन्ति नराः नार्यं नराणं न
नराविकम्॥

E. E. P. Submissive to the strong and imperious to the weak.

P. A. শক্তি ইচ্ছাই ভক্তি।

T. H. शक्ति इच्छाइ भक्ति।

T. E. Sakti ichhāi bhakti.

L. E. T. Devotion according to capacity.

E. & N. One's undertakings should be to suit his capacity.

P. A. P. শালি চাই হে বাগ টানিবা।

E. S. P. यथा शक्त्युपाय तथा कुर्य्यात्।

E. E. P. Do your might.

P. A. শগুণৰ শাওত বুঢ়া হালোৱা নমৰে।

T. H. सगुणर् साओत् बुढ़ा हालोवा नमरे।

T. E. Sāgunar sāȯt buhrà hälȯwā namare.

L E. T. The old bullocks do not die at the condemnation of tho vultures.

E. & N. Vultures live upon corps and carcases. The old cattle do not perish at the wish of the vultures. Nature does not care for our whishes.

P. A. P. বেঙৰ বচনে বাৰিষা নহয়।

E. E. P. (i) All are not thieves whom the dogs bark at. (ii) The braying of an ass does not

reach heaven. (iii) The sun will rise even if the cock does not crow.

P. A. শতুৰ হঁহুৱা, মিতিৰ কন্দুৱা।

T. H. शतुर् हँहुवा, मितिर् कन्दुवा।

T. E. Satur hanhṇwā, mitir kanduwā.

L. E. T. Making foes laugh and friends weep.

E. & N. The deeds that delight one's enemies and pain the relatives. An untoward act.

P. A. শত্ৰুৰ ছাগলৰ কাণ মুচৰিও সুখ।

T H. शत्रुर् छागलर् काण् मुचरिओ सुख्।

T. E. Satrur chāgalar kān mucharió sukh.

L. E. T. It is a pleasure to box the ears of the goat of an enemy.

E. & N. Punishing the weak proves cowardice Taking advantage over one's unawareness.

E. E. P. Stabbing a man at his back.

P. A. শৰ শয্যাত পৰিল।

T. H. शर् शय्यात् परिल्।

T. E. Sar sajyat paril.

L. E. T. He is lying in a bed of arrows.

E. & N. *Bhisma* the famous hero of the Mahābhārata had to remain for some time in a bed of arrows. It means that he is in affliction.

E. E. P. (i) He is on the Cross. (ii) He is in the bed of thorns.

P. A. শাওণ ভাদ মহীয়া মানুহ।

T. H. शाओण् भाद महीया मानुह्।

T. E. Sāón bhāda mahiyā mānuh.

L. E. T. A man in the months of Saón and Bhada.

E. & N. These are the months when people are busy in transplanting paddy seedlings. This has got to be done during these two months as it is the suitable season to grow our staple food. During these two months people have got to work from dawn to dusk without rest. It means busy men.

E. E. P. Busy as bees.

P. A. শাক ৰান্ধিবৰ নাই খুম্।
ভোজ ৰান্ধিবৰ হুম্ হুম্।

T. H. शाक् रान्धिबर् नाइ खुम्,
भोज् रान्धिबर् हुम् हुम्।

T. E. Sāk rāndhibar nāi khum,
bhój rāndhibar hum hum.

L. E. T. He can not cook leaves of vegetables yet wants to cook meals for a feast.

E. & N. Those who fail in small undertakings talk of performing big things. The incapable goes on bragging and boasting.

P. A. P. কৰিব নোৱাৰে বৰ কথা।
খাব নোৱাৰা বৰ হাঠা।

E. S. P. सम्पूर्ण कुम्भो नकरोति शब्दमर्धोघटो घोषमुपैति नूनम्।
विद्वान् कुलीनो नकरोति गर्वं जल्पन्ति मूढास्तु गुणैर्विहीनाः॥

E. E. P. (i) An idle's tongue is never idle. (ii) He that lags most longs most.

P. A শাকে সুকুতাই ভক্ষণ,
সেই পুৰুষৰ লক্ষণ।

T. H. शाके सुकुताइ भक्षण् सेइ पुरुषर् लक्षण्।

T. E. Sake sukutāı bhakshan,
sei purushar lakhan.

L. E. T. To eat whatever is offered is the sign of a good man.

E. & N. A capable man is conscious about his capacities. So, he never grumbles about the inconveniences he is put to at times. A healthy man does not reject poor food.

E. E. P. A good horse nevor stumbles, a good wife never grumbles.

P. A. শামুকৰ পেটত মুক্তা ওলায়।

T. H. शामुकर् पेटत मुक्ता ओलाय्।

T. E. Śāmukar petat muktā ólai.

L. E. T. Inside cn oyster you find a pearl.

E. & N. Good things are found in bad surroundings.

E. E. P. (i) If a man be born is a stable that dees not make him a horse. (ii) Good laws are begotten from bad morals.

P. A. শালিকা চিলান।

T. H. शालिका चिलान्।

T. E. Śalikā chilān.

L. E. T. Taking bath like a sālikā bird.

E. & N. Making the show of taking a bath.

P. A. P. গৰুৰ খোজত গা ধোৱা।

E. E. P. French bath.

P. A. শালৰ মাজৰ শিঙি।

T. H. शालर् माजर् शिङि।

I. F. Śālar mājar Śıngi.

I. E. T. A Śingi (kınd of medium size fish with horns) amidst *Śāl* (kind of big and strong fish.)

E. & N. An ugly amidst beautiful or an unworthy among worthy people.

E. S. P. हंस मध्ये बको यथा।

E. E. P. (i) A triton among minnows. (ii) Amidst new faces, other minds.

P A. শালিকাই চোচোতে
মাজোতে ফেঁচু ৰজা।

T. H. शालिकाइ चोंचोते माजोते फेंचु रजा।

T. E. Śālikai chónchóte mājóte
Feṇchu rajā.

L. E. T Śalıkā remained busy in make-up and the Feṇchu became king.

E. & N. *Sālikā* and *Feṇchu* are two different kinds of small birds, the former is slow and the latter is agile. Feṇchu is dreaded by big birds as it can peck them for its quick movements. It means that quick and smart get the upperhand over others.

B. E. P. (i) Delay is dangeous. (ii) Gone is the time when queen Bertha span.

P. A. শিং থাকিলে হালত বাব পাৰা।

T. H. शिं थाकिले हालत् बाब् पारा।

T. E. Śing thākile hālat bāba pārā.

L. E. T. Had he but horns, he could be made to drag the plough.

E. & N. He is no better than a domestic animal.

B. E. P. Without an ounce of scruple.

P. A. শিং ভাঙি দামুৰি হোৱা।

T. H. शिं भाङि दामुरि होवा।

T. E. Śing bhāngi dāmuri hôwā.

L. E. T. It becomes a calf by breaking its horns.

E. & N. An old trying to keep off nature to become young again. He who desires for the enjoyment of the young in spite of his advanced years.

E. E. P. An old man among boys.

P. A. শিঙা হোপা দিয়া।

T. H. शिङा होपा दिया।

T. E. Śingā hôpā diā.

L. E. T. Sucking by a horn.

E. & N. *Śinga* is a crude impliment made of hollow horns to suck out blood and pus from an opened boil. It became proverbial to suck out or squeeze out a thing.

B. E. P. Squeezing out everything.

P. A. শিকত দিয়া মাছ।

T. H. शिकत् दिया माछ्।

T. E. Śikat diā māch.

L. E. T. Fishes fried in sticks.

E. & N. A fish when pierced by a stick becomes powerless; needless to say, it is dead when fried. It refers to one who has absolutely become powerless.

P. A. P. শিল পৰা কুপতি।

E. E. P. A fish that is fried.

P. A. শিমলুৰ কৰ দেখি,
তাকে আছে পক্ষী ৰখি।

T. H. शिमलुर् कर् देखि,
ताके आछे पक्षी रखि।

T. E. Śimalur kar dekhi,
tāke āche pakshi rakhi.

L. E. T. The birds keep waiting at the sight of the buds of the silk-cotton tree.

E. & N. The red buds of 'Śimul tree' produce silk-cotton and serve no meal to the waiting birds. Thus it is useless to wait for the unborn.

R. S. P. असम्भवं हेममृगस्य जन्म।
तथापि रामः लोलुभे मृगाय॥

E. E. P. Waiting for the unborn.

P. A. শিল চিকুটিলে নখ ক্ষয় যায়।

T. H. शिल् चिकुटिले नख् क्षय् याय्।

T. E. Śil chikutile nakh kshai jāi.

L. E. T. One wastes one's nails by pinching a stone.

B. & N. He who tries to injure others injures himself.

P. A. P. আকাশলৈ থুই পেলালে মুখত পৰে।

B. S. P. महद्भिः स्पर्द्धमानेषु विपदेव गरीयसी।

E. E. P. (i) Harm watch harm catch. (ii) Spitting against the wind, spitting on one's face.

P. A. শিল গিলিলে জীণ নাযায়।

T. H शिल् गिलिले जीण् नाजाय्।

T. E. Śil gilile jin nājāi.

L. E. T. Swallow a stone, it is not assimilated.

B. & N. Uuworthy actions produce unworthy results.

P. A. P. ছুই খালে এজাৰ হাগে।

B. S. P. तद्वचनमपि मौकर्म्यं जीर्य्यते पवनामयम्।

E. E. P. (i) Action has reaction and cause has its effect. (ii) He that marries before he is wise will die before he thrives.

P. A. শিল পৰা কুপতি (কপৌ)

T. H. शिल् परा कुपति (कपौ)।

T. E. Śil parā kupati (kapou)

L. E. T. A Dove beaten by hails.

B. & N. Much sufference is caused to birds that are beaten by hails. It refers to one who has suffered a lot.

P. A. P. শিকত শিয়া যাহ।

P. A. শিৱৰ কাষত ৰক্ষা কালী।

T. H. शिवर् काषत् रक्षा काली।

T. E. Śivar kāshat rakshā kāli.

L. E. T. Rakshākāli by the side of Śiva.

B. & N. An unequal match is referred to. Siva is supposed to be of very fair complexion while *Rakshūkāli* (His feminine aspect) is supposed to be of very dark complexion.

E. E. P. Desdimona by Othelo's side.

P. A. শিশু নায়ক, স্ত্রী নায়ক,
বহু নায়ক অনায়ক।

T. H. शिशु नायक्, स्त्री नायक्,
बहु नायक् अनायक्।

T. E. Śishu nāyak, stri nāyak,
bahu nāyak anāyak.

L. E. T. Mastery by a child, a woman and by many, means being without a master.

B. & N. A child has got immature wits, woman's wits are limited as they remain inside the house and the wits of many can not come to a decision. The aforesaid wits fail in their undertakings.

B. S. P. अवक्ता यत्र प्रवक्ता शिशुरविनीतो
निरक्षरो मन्त्री।
न हि न हि तत्र धनाशा जीवितशापि
दुर्लभा॥

E. E. P. Many hands make light work. An ass that is common property is saddled te death. Everybody's business ends in ruin.

P. A. শিয়ালৰ জাক জাক,
সিংহৰ এক।

T. H. शियालर् जाक् जाक्, सिंहर् एक।

T. E. Śiyālar jāk jāk singhar ek.

L. E. T. Crowds of foxes can not equal a lion.

E. & N. It is the quality that matters and not the quantity.

P. A. P. এটাও এশটা, এশটাও এটা।

E. S. P. एकश्चन्द्रः तमो हन्ति नचतारा गणैरपि।

E. E. P. (i) Virtue prevails over vices. (ii) Hundred fools can not take a wise decision.

P. A. শিয়ালৰ শিং দেখে।

T. H. सियालर् सिं देखे।

T. E. Śiyālar śing dekhe.

L. E. T. He sees the horns of a jackal.

E. & N. Looking for absurd things. One who is suspicious.

E. E. P. There is a snake in the grass.

P. A. শিয়ালী চন্দ্ৰমুখী,
ধোঁৱাকাউৰী ৰাজপক্ষী।

T. H. सियाली चन्द्रमुखी,
धोंरा कावा राजपक्षी।

T. E. Śiyāli chndaramukhi,
dhôrakāwā rājpakshi.

L. E. T. The jackal is moon-faced and the crow is a kingly bird.

E. & N. An unworthy may praise an unworthy but they remain what they are.

P. A. P. কণা পোৱ নাম পদ্মলোচন।

E. E. P. (i) Every bird thinks its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

P. A. শুই থকা শিয়ালে,
হাঁহ ধৰিব নোৱাৰে।

T. H. सुइ थका सियाके, हाँह धरिब नोवारे।

T. E. Śui thakā śhiyāle, hāṇh
dhariba nôwāre.

L. E. T. The fox that remains sleeping can not catch a duck.

E. & N. It means that lazy people are unable to earn a living. This proverb is an echo of the well-known English saying.

E. S. P. नहि सुप्तस्य सिंहस्य प्रविशन्ति
मुखे मृगाः।

E. E. P. A sleeping fox catches no poultry.

P. A. শুকান বালি কিমান তিতাব?

T. H. सुकान् बालि किमान् तिताब्?

T. E. Śukān bāli kimān titaba?

L. E. T. How much wet can you make dry sand?

E. & N. He can not be helped who always lives in want.

E. E. P. A beggar's bag has no bottom.

P. A. শূদ্ৰ মুখেও বেদ শিকিবা।

T. H. सुदर् मुखेओ बेद् सिकिबा।

T. E. Śudar mukheô veda śikibā.

L. E. T. Learn the Vedas even from a sudra.

E. & N. *Veda* means knowledge. Vedas also mean the books containing ancient wisdom. According to Hindu division of labour or caste system the Brahmins are those who cultivate wisdom and the Sudras

render physical services. Yet there are exceptions. So it is wise to receive knowledge from those who are not high-born.

E. S. P. युक्तियुक्तमुपादेयं वचनं बालकादपि।

E. E. P. (i) Acquire knowledge even from a child. (ii) If the counsel be good no matter who gave it. (iii) Wisdom is often found even under a shabby coat.

P. A. শেনৰ একজাত।

T. H. शेनर् एकजात्।

T. E. Śenar ek jāt.

L. E. T. Hawks are of one species.

E. & N. The nature of the knave is the same.

P. A. P. বান্দৰৰ ডেকা বুঢাৰ চিন নাই।

E. S. P. यः स्वभावोहि यस्यस्यात् तस्यासौ दुरतिक्रमः।

E. E. P. Once a knave always a knave.

P. A. শেনটো যোৱাদি গল,
ফেঁচাটো আহা দি আহিল।

T. H. शेन्टो योवादि गल्,
फेंचाटो आहा दि आहिल्।

T. E. Śontô jôwā di gal,
fenchātô āhā di āhil.

L. E. T. Went like a hawk and returned like an owl.

E. & N. Showy people achieve little.

E. S. P. बह्वारम्भे लघुक्रिया।

E. E. P. Much ado about nothing.

P. A. শেন মেলি ৰং চায়।

T. H. शेन् मेलि रं चाय्।

T. E. Śen meli rang chāi.

L. E. T. Sets a hawk on and enjoys the fun.

E. & N. Enjoyment at the cost of other's life.

E. E. P. Pig sticking.

P. A. শেষ ৰক্ষা মান ৰক্ষা।

T. H. शेष् रक्षा मान् रक्षा।

T. E. Śesh rakshā mān rakshā.

L. E. T. He who can finish his work well, can maintain his prestige.

E. & N. The good finish of a craftsman brings him fame.

E. E. P. All is well that ends well.

P. A. ষাঠী বুঢ়ীৰ নাতি ভতৰ।

T. H. षाठी बुढ़ीर् नाति भतर्।

T. E. Shāthi buhrir nāti bhatar.

L. F. T. An old woman of sixty marrying a grandchild (grandchildren's age).

I. & N. Old and young people can not think alike.

E. E. P. It is hard to put young heads on old shoulders.

P. A. যোলত নাসাধে পুত,
কাজিত নাকাটে সুত;
বিষয় কালত নকৰে মাগন!
নদী পাই নকৰে গাহন।
হা পুত! হা সুত! হা মাগন!
হা গাহন!

T. H. षोलत् नासाधे पुत,
कातित नाकाटे सूत ;
बिषय पाइ नकरे मागन्,
नदी पाइ नकरे गाहन् ।
हा पुत ! हा सुत ! हा मागन !
हा गाहन !

T. E. Shólat nāsādhe put,
kātit nākāte sut ;
bishay pāi nakare māgan,
nadi pāi nakare gāhan.
Hā put ! hā sut ! hā māgon !
hā gāhan !

L. E. T. You will repent if you do not get a son at sixteen, do not spin in Kāti, do not receive presents while an officer, do not bathe when you come across a river.

E. & N. Maidens are at the peak of their beauty at sixteen and it is the best time for marriage. *Kāti* (month) is the best time for spinning Muga (silk), also cotton. The best time for one to seek presents is while an officer. The best time for one to take a bath is coming across a river. One who does not avail of these will repent.

E. E. P. Groping in the dark. An ounce of discretion is worth more than a pound of knowledge.

P. A. শ্ৰাদ্ধত মেকুৰী বান্ধা।

T. H. श्राद्धत मेकुरी बान्धा ।

T. E. Śrāddhat mekuri bāndhā.

L. E. T. Tying a cat at sraddha ceremony.

E. & N. The custom might have cropped up with the ignorant to prevent a cat from eating the sweets. Bad or unreasonable customs can not last long.

E. E. P. Cakes and bad customs are sure to break.

P. A. শ্ৰীমন্তৰ আপদ নাই।

T. H. श्रीमन्तर् आपद् नाइ ।

T. E. Śrimantar āpad nāi.

L. E. T. A fortunate person has no danger.

E. & N. The fortunate need not fear anything.

L. S. P. श्रीमतां कथमापदः ।

E. E. P. (i) A gold key opens every door. (ii) Fortunates are always fortunate.

P. A. শ্ৰীবৎসৰ পোৰা মাছ।

T. H. श्रीबत्सर पोरा माछ ।

T. E. Śribatsar pórā māch.

E. E. P. The fried fish of *Sribatsa.*

E. & N. Diligence is of no use when luck is wanting. It is said that the king *Sribatsa* in his adversity fried a fish to appease his hunger. But the fried fish got alive and slept away from his hand as the king was washing it in a river. The proverb originated from this to mean ill-luck.

E. S. P. अहो दैवाभिहतानां प्राप्तेऽप्यर्थः पलायते।

E. E. P. (1) He has lost his last straw. (ii) Slipping away the last morsel of bread. (iii) Deligence is of no use where luck is wanting.

P. A. সজ্জনৰ মাত, হাতীৰ দাঁত।

T. H. सज्जनर् मात्, हातीर् दाँत्।

T. E. Sajjanar mat, hātir dānt.

L. L. T. The words of saints are like ivory.

E. & N. Words of pious or virtuous people are valuable.

E. S. P. उदयति यदि भानुः पश्चिम दिग्विभागे,
विकशति यदि पद्मं पर्वताग्रे शिलायाम्।
प्रचलति यदि मेरुः शीततां याति वह्निः,
न भवति पुनरन्यद्भाषणं सज्जनानाम्॥

P. A. P. হাকিম নৰিলেও হুকুম নলৰে।

P. A. সত্যৰ সদায় জয়।

T. H. सत्यर् सदाय् जय्।

T. E. Satyar sadāi jay.

L. E. T. Truth always wins.

E. & N. Truth can not be suppressed and it is respected as soon as it comes out.

E. S. P. सत्यमेव विजयते।

E. E. P. (i) There is no religion higher than truth. (ii) Though a lie may be swift, truth overtakes it.

P' A. সতীৰো মতি লৰ হয়।

T. H. सतीरो मति लर् हय।

T. E. Satirô mati lar hai.

L. E. T. Even the chaste women sometimes slip.

E. & N. We are apt to commit mistakes.

P. A. P. হাতীৰো পিছলে পাও,
সজ্জনৰো বুৰে নাও।

E. S. P. मुनीनाञ्च मतिभ्रमः।

E. E. P. (i) Even Homer himself sometimes nods. (ii) There is a foolish corner even in the brains of the sage. (iii) To err is human.

P. A. সাতো ভাইৰ মুৰ পকা,
কাকো কেৱে নোবোলে কাকা।

T. H. सातो भाइर मूर पका,
काको केवे नोबोले काका।

T. E. Sātô bhāir mur pakā,
kākô kewe nôbôle kākā.

L. E. T. All tho seven brothers have grey hairs and none of them address the other as brother.

E. & N. None will respect others, if all the people think themselves great. If everybody tries to be the master there will be none to work for them.

P. A. P. আটাইৰে দাড়ি চুলি পকা,
কাকো কেৱে নোবোলে ককা।

E. E. P. (i) I stout you stout, who will take the dirt out? (ii) I am master, you are master, who will drive the ass?

P. A. সন্তৰ সুকাল দুষ্টৰ অকাল।

T. H. सन्तर सुकाल दुस्टर अकाल।

T. E. Santar sukāl dustar akāl.

L. E. T. Prcsperity for the honest and adversity for the wicked.

E. & N. The wicked can not always succed and they land in distress in the long run, but honesty earns forever

P. A. P. সন্তৰ লগত ফুৰিবা খাবা গুৱা পান।
দুষ্টৰ লগত ফুৰিবা কাটা যাব কাণ।

E. S. P. हियतेहि मतिस्तात हीणैः सह समागमात्।
समैश्च समतामेति विशिष्टैश्च विशिष्टताम्॥

E. E. P. Wisdom prevails over knavery.

P. A. সন্তৰ লগত ফুৰিবা,
খাবা গুৱা পাণ,
দুষ্টৰ লগত ফুৰিবা কাটা যাব কাণ।

T. H. सन्तर लगत फुरिबा खाबा गुवा पान्,
दुष्टर लगत फुरिबा काटा याब काण।

T. E. Santar lagat phuribā
khābā guwā pān,
dustar lagat phuriba katā jāba kān.

L. E. T. Go with good people, you can chew betel. Go with bad people, your ears will be cut off.

E. & N. If a man keeps good company he is rewarded ; if he keeps evil company he will be punished.

S. S. P. हियतेहिमतिस्तात हीणैः सह समागमात्।
समैश्च समतामेति विशिष्टैश्च विशिष्टताम्॥

E. E. P. Wisdom prevails over knavery.

P. A. সপোন দেখিলে বুঢ়াইও মুতে,
ধাৰত পৰিলে শিলো উটে।

T. H. सपोन् देखिले बुढ़ाइओ मुते,
धारत परिले शिलो उटे।

T. E. Sapôn dekhile buhrāiô mute,
dhārat parile śilô ute.

L. E. T. Even an old man passes urine (in bed) in dreams, also stones are carried away by (strong) currents.

E. & N. People commit untoward acts under compulsion.

E. S. P. भीमस्यापि रणे भङ्गः।

E. E. P. Need makes an old wife trot.

P. A. সভা শুৱনী লোক।

T. H. सभा शुवनी लोक।

T. E. Sabhā śuwani lôk.

L. E. T. A man who beautifies a gathering.

E. & N. A man with imposing appearance adds to the beauty of a gathering.

E. E. P. He has an imposing appearance.

P. A. সময় থাকোঁতে নাম লোৱা।

T. H. समय थाकोंते नाम लोवा।

T. E. Samay thākôṇte nām lôwa.

L. E. T. Pray while there is time.

E. & N. Make good use of your opportunity. He who is careful is saved from unnecessary troubles. People try to pray at the time of

death. Pious people are careful to pray when there is time.

E. E. P. (i) Hit while the iron is hot. (ii) Make hay while the sun shines.

P. A. সময়ৰ এক শৰ, অসময়ৰ দহ।

T. H. समयर एक शर, असमयर दह।

T. E. Samayar ek śar, asamayar dah.

L. E. T. One timely patch is equal to untimely ten.

E. & N. If you mend a thing right at the beginning, it saves a lot of your future trouble.

P. A. P. সময়ৰ শৰ।

E. E. P. A stich in time saves nine.

P. A. সময়ৰ শৰ।

T. H. समयर शर।

T. E. Samayar śar.

L. E. T. A timely patch.

E. & N. *Śor* means a hole in the fencing. If we do not attend to petty repairs in time they involve greater expenditure.

E. E. P. He is wise that is wise in time.

P. A. সম্পদত ভাই ভনী,
নিদানত কাৰ কুনি ?

T. H. सम्पदत भाइ भनी, निदानत कार कुनि ?

T. E. Sampadat bhāi bhani,
nidānat kār kuni ?

L. E. T. We are brothers and sisters during prosperity, but who's who during adversity ?

E. & N. Prosperity teaches us to neglect one's near and dear ones. Poor relations surround their rich kinsmen, but the rich relatives seldom recognise their poor kinsmen.

P. A. P. বসন্তৰ কুণী, হেমন্তৰ কোন ?

E. S. P. आपत्सु मित्रं जानीयात्,
युद्धे शूरमृणे शुचिम्।
भार्यां क्षीणेषु वित्तेषु व्यसनेषु
च बान्धवान्॥

E. E. P. (i) Prosperity forgets father and mother. (ii) Danger past, God forgotton.

P. A. সময়ে সকলো সহ্য কৰায়।

T. H. समये सकलो सह्य कराय्।

T. E. Samaye sakalö sahya karāi.

L. E. T. Time teaches us to forbear everything.

E. & N. As time passes on, our deepest wounds, physical and mental are healed up. Our saddest events are lost in time.

E. E. P. Time is the best healer.

P. A. সমানে সমানে কৰে কাজ,
হাৰে জিকে নাই লাজ।

T. H. समाने समाने करे काज,
हारे जिके नाइ लाज।

T. E. Samāne samāne kare kāj.
hāre jike nāi lāj.

L. E. T. There is nothing to be ashamed of for loss and gain in dealings with equals.

E. & N. Make friends with equals and the world can not laugh at you for the loss and gain from them. One is sure to feel uncomfortable in unequal company.

P. A. P. বলী নিৰ্বলী কিহৰ হাতাহাতি,
ধনী নিৰ্ধনী কিহৰ যাতাযাতি।

E. S. P. महान् महत्येव करोति विक्रमः।

E. & N. (i) Meet people on equal footing. (ii) Unequal matches are ever worth anything.

P. A. সৰিয়হত ভূতে ধৰে।

T. H. सरियहत् भुते धरे।

T. E. Sariyahat bhute dhare.

L. E. T. The evil spirits sit on mustard seed.

E. & N It is supposed that the evil spirits dread mustard seed and that these could be sent away with the help of mustard seed. One becomes helpless when such things happen. It means that sometimes the skilful are also over-reached.

P. A. P. ওজাৰ সাকত ধৰে ধাম।

E. E. P. The skilful are sometimes over-reached.

P. A. সৰুতে সাপে খাইছে,
কেচুলৈকো ভয়।

T. H. सरुते सापे खाइछे, केचुलैको भय।

T. E. Sarute sāpe khāiche,
kechulaikó bhai.

L. E. T. He dreads a worm, who while young is bitten by a snake.

E. & N. He dreads small things that resemble the cause of his past sufference.

P. A. P. ঘৰপোৰা গৰুৱে ৰঙা মেঘ ডৰে।

E. E. P. (i) A burnt child dreads the fire. (ii) Whom a serpent has bitten dreads a lizard.

P. A. সস্তাৰ তিনি অৱস্থা।

T. H. सस्तार तिनि अवस्था।

T. E. Sastār tini abasthā.

L. E. T. Cheapness has three stages.

E. & N. Cheapness makes one repent at three stages. Firstly one repents at the expenditure, secondly it needs early mending, thirdly it wears out early.

P. A. P. সস্তা পস্তা।

E. E. P. (i) Cheap goods are dear in the long run. (ii) Short pleasure, long penance.

P. A. সাগৰ সোহোৱা কথা।

T. H. सागर सोहोवा कथा।

T. E. Sāgar sóhówā kathā.

L. E. T. Drying up a sea by mere words.

E. & N. One may talk big, but it would not solve his problem : as one may talk of drying up the seas though it remains an impossibility.

E. S. P. मुखेन मार्जितं जगत्।

E. E. P. Big talkers, less doers.

P. A. সাগৰে নগৰ, নগৰে সাগৰ।

T. H. सागरे नगर, नगरे सागर।

T. E. Sāgare nagar, nagare sāgar.

L. E. T. Today a city, tomorrow a sea. Today a sea, tomorrow a city.

E. & N. Nothing can remain the same forever.

E. E. P. (1) History repeats itself. (ii) Today a king, tomorrow a beggar ; today a beggar, tomorrow a king

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P. A. সাগৰে ডিঙাৰ চুৰ নকৰে।

T. H. सागरे डिङ्गार चुर नकरे।

T. E. Sāgare dingār chur nakare.

L. E. T. The ocean would not steal a 'dingar' (a fish trap made of split bamboo.)

E & N Great men are above pettiness.

P A P ১। বাঘে ঘাঁহ নাখায়।
২। ডাঙৰ মন দুখীয়া নহয়।

E S P. अपि निर्वाणमायाति नानलो याति शीतताम्।

E. E. P Great minds are not mean.

P. A. সাঙীৰ ভাৰ ডিঙিত আঁৰা।

T. H. साङ्गीर भार डिङित आँरा।

T E Sāngir bhār dingit āṇrā

L. E T. He puts the load of the *Sangi* (the load carried on a pole by two) on his neck.

E. & N One who incereases his burden foolishly. He who suffers for his ignorance or foolery.

E. E. P. Foolishness, the folly of youth.

P A সাঙোৰত গল (ডিঙি) ছিঙা।

T. H. साङोरत् गल (डिङि) छिङा।

T E. Sāngôrat gal (dingi) chingā.

L. E. T. Tearing one's neck by being yoked with another.

E & N The criminal and his colaborator are equally punished. One must suffer for the company he keeps.

P A P উলুৰ লগত বগৰী পোৰা।

E S P ह्रियते हि मतिस्तात हीनैः सह समागमात्।

L E P He sins as much who holds the sack as he who puts into it

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P. A সাজি কাছি ওলালে, বান্দৰীয়ো সুন্দৰী।

T H साजि काछि ओलाले, बान्दरीओ सुन्दरी।

T E Sāji kachi ôlale, bāndari ô sundari.

L L T A monkey can appear like a beautiful lady by make up and neat dressing.

E & N Neatness and cleanliness beautify unattractive things.

E E P By candle light a goat looks like a young lady.

P. A সাত পুৰুষ গল চিঙত থব, এতিয়া বোলে মোক খঁটা থব।

T. H. सात पुरुष गले डिङत धर, एतिया बोले मोक खँटा धर।

T. E. Sāt purush gal tingat ghar,
etiyā bóle mók bathā dhar.

L. E. T. For seven generations my home is in the hills ; now you want me to take the oar.

E. & N. Traditional and conventional life of an individual does not allow him to have an abruptly different life altogether.

E. E. P. (i) Backing a wrong horse. (ii) A round peg in a square hole.

P. A. সাত কাণ্ড ৰামায়ণ পঢ়ি
সীতা কাৰ বাপ !

T. H. सातकाण्ड रामायण पढ़ि सीता
कार बाप !

T. E. Sāt Kānda Rāmāyan pahri
Sitā kār bāp !

L. E. T. You ask 'whose father is Sita ?' after reading the seven cantoes of Rāmāyāna !

E. & N. Foolish questions and conclusions prove one's ignorance.

P. A. P. ৰামায়ণৰ পদ দেখি নে শুনি ?

E. S. P. शास्त्राण्यधीत्यापि भवन्ति मूर्खाः ।

E. E. P. John went to college to become a fool.

P. A. সাত ঘাটৰ চেঙেলী ।

T. H. सात घाटर चेङेली ।

T. E. Sāt ghātar sengeli.

L. E. T. A chongali (kind of fish) that swims about seven ghats.

E. & N. You can not hook a fish which comes in contact with different people. He who is crafty can make his way out without assistance.

S. S. P. तस्करस्य कुतो धर्म्मः दुर्जनस्य
कुतः क्षमा ।
वेश्यानाञ्च कुतः स्नेहः कुतः सत्यञ्च
कामिनाम् ॥

E. E. P. (i) A crafty knave needs no broker. (ii) Never offer to teach fish to swim.

P. A. সাত ৰজাৰ চাউল খোৱা ।

T. H. सात राजार चाउल खोवा ।

T. E. Sāt rajār cāul khówā.

L. E. T. He ate the rice of seven kings.

E. P. A man can gather knowledge or experience by visiting different places (belonging to different kings). Experience is also gathered by long life during which many (seven) kings might have reigned.

E. & N. (i) A man of wide experience. (ii) He who has seen the world.

P. A. সাত সেনা মাটিত,
খোদ শোৱে পাটীত ।

T. H. सात् सेना माटित्, धोद् शोवे पाटीत् ।

T E. Sāt sena mātit dhód śówe
pātit.

L. E. T. The soldiers sleep on ground but the slothful sleeps in bed.

E. & N. During the time of Ahom kings there were some dare devils who were very lazy and

would not work for their bread. The king collected these 'Dhòds' or lazy but bold men and offered them comfortable living in return for their daring services at times of difficulty.

E. S. P. विद्वान् कुलीनो न करोति गर्व्वम् ।
अवपन्ति मूढ़ास्तु गुणैर्विहीनाः ॥

E. E. P. (i) A laden sword in ivory scabard. (ii) Good sword has often been in poor scabard. (iii) God cures us and the doctor has his fees.

P. A. সাত সাগৰ তেৰ নদীৰ পাৰ।

T. H. सात सागर् तेर नदीर पार।

T. E. Sat Sāgar, tera nadir pār.

L. E. T. To cross the seven seas and thirteen rivers.

E. & N. A very distant place beyond easy reach.

E. E. P. Beyond the sun and the moon.

P. A. সাতুৰিব নাজানিলে,
বাপে খান্দা খালতে ডুবি মৰে।

T. H. सातुरिब नाजानिले, बापे खान्दा
खालते डुबि मरे।

T. E. Sānturiba nājānile, bāpe khāndā khālate dubi mare.

L. E. T. If a man can not swim, he may be drowned in the pond dug by his father.

E. & N. The unworthy is bound to suffer inspite of his rich inherittance. One is sure to be ruined by his bad habits.

P. A. P. জৰী ও যম হয়।

E. E. P. (i) One will be drowned in his own pond if he can't swim. (ii) More are drowned in the wine cup than in Ocean.

P. A. সাতে তিতা, মাহে পিঠা।

T. H. साते तिता, माहे पिठा।

T. E. Sāte titā, māhe pithā.

L. E. T. Eat bitters in the week and eat cakes in the month.

E. & N. Bitter is an antedote to several diseases while sweets upset one's physical system. So it is advisable to eat things free-quently which help our growth and eat those things sparingly which is harmful to our health even though these are tasty.

E. E P. Eat to live, do not live to eat.

P. A. সাঁতোৰ সাঁতোৰ নিজ বাহুবলে,
সাঁতুৰিব নাজানিলে যা ৰসাতলে।

T. H. सांतोर सांतोर निज बाहुबले,
सांतुरिब नाजानिले या रसातले।

T. E. Sāṇtòr sāntòr nij bāhu bale,
Sāṇturiba najānile jā rasātale.

L. E. T. Swim, swim by the strength of your arms, if you can not swim, go to hell.

E. & N. You will perish, if you can not stand on your own legs. One can not expect to gain anything by depending on others. The valient never dreads his environments and find out suitable living any-

where they go ; while cowards perish in their own den.

P. A. P. পৰত আশ, বনত বাস।

E. S. P. স্থানং উৎসৃজ্য গচ্ছন্তি সিংহাঃ সৎপুরুষাঃ গজাঃ।
তত্রৈব প্রলীয়ন্তে কাকাঃ কাপুরুষাঃ মৃগাঃ॥

E. E. P. Either perish or fly on your own wings.

P. A. সাপ মাৰি নেজত বিহ নেৰা।

T. H. साप मारि नेजत बिह नेरा।

T. E. Sāp māri nejat bih nerā.

L. E. T. Do not kill a snake and leave the venom in its tail.

E. & N. Kill a snake if you would. Do not leave it injured i.e. see a thing to the end of it. Source of trouble should be thoroughly removed, but not partially.

P. A. P. ঋণ শেষ ব্যাধি শেষ।

E. S. P. ऋण शेषमग्नि शेषः शत्रुशेषस्तथैव च।
पुनः पुनः प्रवर्धन्ते तस्माच्छेषं न रक्षयेत्॥

E. E. P. (i) Work done by halves are never done right. (ii) Never meet troubles half way.

P. A. সাপ হৈ খায়, বেজ হৈ চায়।

T. H. साप है खाय, बेज है चाय।

T E. Sāp hai khāi, bej hai cāi.

L. E. T. He bites being a snake and attends being a curer.

E. & N. One who can not be depended upon. One who is treacherous.

E. E. P. To run with the hare and hunt with the hounds.

P. A. সাপৰ সৰু, বাপৰ সৰু।

T. H. सापर् सरु, बापर् सरु।

T. E. Sāpar saru, bāpar saru.

L. E. T. A young father and a young snake.

E. & N. A father and a snake must not be disregarded as young and as such weak.

P. A. P. সৰু ভাই শত্ৰু দেখি নৃপত কাপোৰ নলয়।

E. E. P. (i) Little enemies and little wounds must not be despised. (ii) Never neglect a small matter or expense. (iii) Do not dispise a slight wound or a poor relative.

P. A. সাপ নেউলৰ সমন্ধ।

T. H. साप नेउलर समन्ध।

T. E. Sāp neular samandh.

L. E. T. The relation between a snake and a mongoose.

E. & N. These creatures begin to fight at sight. An uncordial relation is refered to by the proverb.

E. S. P. अहि नकुलवत्।

E. E. P. At dagger's drawn.

P. A. সাপৰ নেজ ছিগা ধাৰ।

T. H. सापर नेज छिगा धार।

T. E. Sāpar nej chigā dhār.

L. E. T. Current that can tear a snake's tail.

E. & N. Snakes can swim accross strong currents. A struggling snake indicates the current to be very strong.

P. A. সাপে খায় লেখি,
বাঘে খায় দেখি।

T. H. सापे खाय लेखि, बाघे खाय देखि।

T. E. Sāpe khāi lekhi, bāghe khāi dekhi.

L. E. T. A sanke bites by counting and a tiger devours at sight.

E. & N. Snake bite occours as is predestined but tigers fall upon their prey at sight. We can not be on our guard against snake-bite but we can be on our guards against tigers. If means that we can not alter our destiny, but by endevour we can mould it to a certain extent.

P. A. সাপে খায়, কাপে খায়।

T. H. सापे खाय, कापे खाय।

T. E. Sāpe khāi, kāpe khāi.

L. E. T. A snake bites and a pen bites.

E. & N. As the snake can injure you irrepai rably so can the pen. Both intellect and physical force can injure us.

E. E. P. (i) The pen is not weaker than the sword. (ii) Pen is mightier than the sword.

P. A. সাপে খুটিলেও তিনি বাৰ হাঁহে।

T. H. सापे खुटिलेओ तिनि बार हाँसे।

T. E. Sāpe khutileó tini bar hāṇse.

L. E. T. Even the snakes hiss thrice before they bite.

E. & N. It is good law to issue warnings before one is punished.

E. E. P. To be forewarned is to be forearmed.

P. A. সাপে হে সাপৰ ঠেং দেখে।

T. H. सापे हे सापर ठें देखे।

T. E. Sāpe he sāpar theng dekhe.

L. E. T. A serpent sees the leg of a serpent.

E. & N. The crafty knows the crafty.

P. A. P. চোৰে হে চোৰৰ ঠেং দেখে।

E. S. P. १। अहिरेव अहेः पादान् विजानाति
न संशयः।

२। जानन्ति हि गुणान् वक्तुं तद्विधा
एव तादृशान्।
वेत्ति विश्वम्भरा भारं गिरीणां
गरिमाश्रयम्॥

E. E. P. Set a thief to catch a thief.

P. A. সাপো মৰক লাঠিও নাভাঙক।

T. H. सापो मरक लाठिओ नाभांगक।

T. E. Sāpó marak lāthió nabhāngak.

L. E. T. Let the snake be killed and the stick not broken.

E. & N. Half hearted jobs can not produce good results.

E. E. P. Spare the rod and spoil the child.

P. A. সাঁৰিত পেলাবলৈ নাই চৰি,
নাই বাৰীত বাঁহ।
ধাৰিত পেলাবলৈ নাই কানি,
দিয়ে ৰূপত জাঁহ॥

T. H. सारित पेलाबलै नाइ चरि,
नाइ बारीत् बांह।
धारित् पेलाबलै नाइ कानि,
दिये रूपत जांह॥

T. B. Sārit pelābalai nāi chari,
nāi bārit bāṇh.
dharit pelābalai nāi kāni,
diye rupat jāṇh.

L. E. T. He has got no pole to be on the line of a boatman, neither has he bamboos in his backyard to make one. He has got no rags to lay on the mat though he flings himself at beauty.

E. & N. Boats are pushed to speed with bamboo poles. He who does not possess a ready pole or bamboos to make one for him can not become a boatman, likewise one who does not even possess a rag to make a bed must not hope to marry a beautiful wife. One must not desire to live beyond means.

P. A. P. ধাৰাপাত ধুমুহি লগোৱা।

E. S. P. १। अवगमित सुखाय गुणैर्विहीनाः।
२। प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः॥

E. E. P. He who lags most longs most.

P. A. সাৱধানৰ বিনাশ নাই।

T. H. सावधानर् बिनाश् नाइ।

T. B. Sāwadhānar binash nāi.

L. E. T. The careful has no fear of destruction.

E. & N. He who is careful can keep away from danger. Perpetual vigilance is the price of freedom.

E. E. P. (i) Little boats must keep near shore. To be forewarned is forearmed. (ii) A danger foreseen is half avoided. (iii) He who suspects is seldom at fault.

P. A. সাহ খাই বাকল দিয়া।

T. H. साह खाइ बाकल दिया।

T. B. Sāh khāi bākal dia.

L. E. T. Eating the flesh of a fruit and offering the skin (to others).

E. & N. It refers to extreme selfishness.

E. E. P. (i) To take the honey and leave the thorn. (ii) He swallows the egg and gives away the shell in alms.

P. A. সাহৰ পৰিচয়।

T. H. साहर् परिचय्।

T. B. Sāhar parichay.

L. E. T. Proof of one's courage.

E. & N. He is courageous who acts according to his conviction even if people laugh at him.

E. S. P. शूरे शूरं आशीर्वादः।

E. E. P. Courage of conviction.

P. A. সাহে সিদ্ধি, অৰ্জ্জনে নিধি।

T. H. साहै सिद्धि, अर्जने निधि।

T. E. Sāhe siddhi, arjane nidhi.

L. E. T. Courage conquers and work is wealth.

E. & N. One's success depends upon his courage as one's wealth depends upon his work.

E. S. P. उद्यमेन हि सिध्यन्ति कार्य्याणि
न मनोरथैः।

E. E. P. (i) No venture no gain. (ii) No cross no crown. (iii) It is courage that conquers in war and not good weapons.

P. A. সাক্ষাতে কৃষ্ণক দেখি,
আৰু কি পাপক লেখি!

T. H. साक्षाते कृष्णक् देखि, आरु कि
पापक् लेखि।

T. E. Sākshāte Krishnak dekhi,
āru ki pāpak lekhi!

L. E. T. He sees Krishna before him, what he cares for sins!

E & N When a man feels sure that he is upholding a right cause, he is free of fear. A right cause receives God's support.

E. E. P. A clear conscience is a sure card.

P. A. সিংহৰ পেটত শিয়াল নোপজে।

T. H. सिंहर पेटत् सियाल् नोपजे।

T. E. Singhar petat śiyāl nôpaje.

L. E. T. A fox is not born of a lion.

E. & N. Meanness can not be had in great minds. No fig in a vine nor vine in a fig.

P A P বাঘে ঘাঁহ নাখায়।

E. S. P. यथा चित्तं तथा वाक्यं यथा वाक्यं
तथा क्रिया।
चित्ते वाचि क्रियायाञ्च साधूनामेकरूपता॥

E E P. Great souls are not cast down by adversity.

P A সিচনীতে শোৱে।
(সিয়নীতে শোৱে।)

T. H. सिचनीते शोवे। (सियनीते शोवे)।

T. E. Sicanite Sôwe. (Shianite śôwe).

L E. T. He sleeps in a scoop.

E & N The scoop is a small thing to remove water. It is impossible to make a bed of it. It refers to an idle man who desires to take rest on anything and everything.

E S P. बुभुक्षितः किं न करोति पापम्।

P. A সিয়ান তিৰীৰ গিয়ান (জ্ঞান)
বুদ্ধি, ভতাৰত লৈ কথা শুধি।

T. H. सियान् तिरीर गियान् (ज्ञान) बुद्धि
भतारत् लै कथा शुधि।

T E. Siyān tirir giyān (jnān) buddhi bhatarat lai kathā suddhi.

L E. T A shrewed wife has intelligence enough to act in consultation with her husband.

E. & N. He who follows established social rules is not mocked at.



It is safe to live a conventional life.

P. A. P. ছুধি পুছি কৰে কাম হাৰে জিকে নাই লাজ।

E. E. P. Do as others do and few will laugh at you.

P. A. সিন্ধিৰ মুখৰ শিয়াল।

T. H. सिन्धिर् मुखर् सियाल्।

T. E. Sindhir mukhar śiyāl.

L. E. T. A jackal at the mouth of a burglar's hole. (dug to enter into a house).

E. & N. He who is caught while committing an offence.

E E. P. Caught red handed.

P. A. স্ত্ৰী-বুদ্ধি প্ৰলয়ঙ্কৰী।

T. H स्त्री-बुधि प्रलयङ्करी।

T. E. Stri-budhi pralayankari.

L. E. T. Women's advice leads to disaster.

E. & N. Normally women are supposed to be jealous and inconsistant, hence their advice leads to unfavourable consequences.

E. S. P. स्त्री-बुद्धिः प्रलयावहा।

E. E. P. Woman is inconsistant.

P. A. ছুধি পুছি কৰে কাজ,
হাৰে জিকে নাই লাজ।

T. H. सुधि पुछि करे काज्,
हारे जिके नाइ लाज्।

T. E. Sudhi puchi kare kāj,
hāre jike nāi lāj.

L. E. T. He is not to bear shame, for loss and gain, who acts under expert advice.

E. & N. Proceed with expert's advice. No matter you succeed or fail.

P. A. P. শিয়াল তিৰীৰ শিয়াল বুদ্ধি, ভতৰত নহ কথা বুধি।

E E. P. Do as others do and few will laugh at you.

P. A. সুদা নৰাত টং দিয়া।

T. H. सुदा नराद् टं दिया।

T. E. Sudā narāt tang diā.

L. E. T. He guards the stubble.

E. & N. It is not paying to run unprofitable concerns.

P. A. P. শিমলুৰ ফল দেখি ভাবে আছে
পক্ষী বহি।

E. S. P. असम्भवं हेममृगस्य जन्म।

E. E. P. (i) Fighting after a shadow.
(ii) It is no use pumping a dry well.

P. A সেও হলে পকা ধানে
বাট দিয়ে।

T. H. सेओ हुवे पका धाने बाट दिये।

T. E. Seŏ hale pakā dhāne bāt diye.

L. E. T. Mature paddy will make way if you become slanting.

E. & N. It means that nobody stands in the way of a courteous man. Good demeanour is loved and regarded. Humility opens the door to heaven.

P. A. P. উন্নতি হৈ পৰিলে [illegible] নাথাকে।

S. S. P. [illegible] प्रयत्नतो ।

[illegible] प्रयतानि [illegible] ॥

E. E. P. Courtesy costs nothing. He that humbles himself shall be exhaulted.

P. A. সেঁও-সেঁও গোবিন্দৰ চিৰা খাবা আৰু যাবা।

T. H. सेंउ-सेंउ गोविन्दर् चिरा खाबा आरु याबा ।

T. E. Seṇt-gheṇt gôvindar chirā khābā āru jābā.

L. E. T. You can not eat Govinda's fried-rice and get away

E. & N. One can not help himself without helping others i. e. one must earn his bread by his honest labour. None can live upon another without giving him anything in return.

P. A. P. কথাত চিৰা নিভিজে।

S. S. P. कर्म करक [illegible] प्रसादकम् ।

न [illegible] कर्म [illegible] ॥

E. E. P. (1) It is easier said than done. (ii) He who eats the nut must crack it.

P. A. সোণৰ সঞ্চাৰ হওক।

T. H. सोनर् सञ्चार् हओक ।

T. E. Sônar sanchār haŏk.

L. E. T. Let him have a golden key.

E. & N. Kings use keys made of gold. Hence it refers to wishing prosperity.

E. E. P. (i) May you possess a golden key ! (ii) Wish you good luck.

P. A. সোণৰ শিকলীৰ বান্ধ।

T. H. सोनर् शिकलीर् बान्ध ।

T. E. Sônar śhikalir bāndh.

L. E. T. The clasp of a golden chain.

E. & N. A chain is after all a chain even if it is made of gold.

E. E. P. (1) A golden bit no betters a horse (ii) Ties of love.

P. A. সোণ পোৰে, ৰং চৰে।

T. H. सोन पोरे, रं चरे ।

T. E. Sôn pôre, rang chare.

L. E. T. Gold gets brightened by burning

E. & N. Suffering develops one's good qualities

P. A. P. সোণ পুৰিলেহে চিকণ হয়।

S. S. P. हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापिवा ।

E. E. P. Afflictions are blessings in disguise.

P. A. সোণালী পথাৰ।

T. H. सोनाली पथार् ।

T. E. Sônāli pathār.

L. E. T. Golden fields.

E. & N. Ripe corns become yellow like gold. So it refers to rich cornfields.

E. E. P. A field full of golden crops.

P. A. চৌৰা দুপতীয়াতে যখিনীৰ বাহঁ।

T. H. सौरा दुपतीयाते जखिनीर् बाहँ।

T. R. Sourā dupatiyate jakhinir bānh.

L. E. T. Evil spirits make their abode in a soura plant as soon as it has two leaves (sprouts).

E. & N. This plant does not produce good timber or fuel, *i e.* serves no good purpose. One can not profit himself by this plant. Only insects make their abode in it.

P. A. P. যাৰ কি ৰকাৰ নহিলে ছুটে।
যাৰ কি ৰকাৰ ভূমিত ফুটে॥

R. S. P. अहसो हृदिवर्जितो।

R. E. P. It is a poor heart that never rejoices.

P. A. স্বধৰ্ম্মে নিধন ভাল, পৰধৰ্ম্ম আহুকাল।

T. H. स्वधर्म्मे निधन भाल, परधर्म्म आहुकाल।

T. R. Swadharme nidhan bhāl, para dharma āhu kāl.

L. E. T It is better to suffer in one's own religion, the religion of another brings disaster.

E. & N It is easy to face known difficulties ; unknown difficulties might be disastrous. Trust what is known and distrust the unknown.

R. S. P. स्वधर्मे निधनं श्रेयः।
परधर्मो भयावहः॥

R. E. P. Every man is to be trusted in his own art.

P. A. স্বনামা উত্তমা,
পিতৃনামা মধ্যমা।
শহুৰ নামা অধমা।

T. H. स्वनामा उत्तमा,
पितृनामा मध्यमा,
शहुर् नामा अधमा।

T. R. Swanāmā uttamā,
Pitri nāmā madhyamā,
Sahur nāmā adhamā.

L. E T One who goes by one's own name is best ; he who goes by his father's name is worse and one who goes by the name of his father-in-law is the worst.

E. & N Better to shine with one's own glow than to shine with the reflected glory of others.

R. S P. बढ़न् बढ़न् बाढु बढ़न्।

R. E P It is nobler to become great than to be born great.

P. A. স্বৰ্গৰো তৰা, পিতৰো তৰা।

T. H. स्वर्गरो तरा, पितरो तरा।

T. E Swargarò tarā pitarò tarā.

L. E. T. The *tarā* that shines in the sky and the *tarā* (a long grass) that grows in the marsh.

E. & N. It is meaningless to compare unequal qualities.

R. S. P. [illegible]

R. E. P. Measuring qualities with unequals.

P. A. স্বৰ্গে মৰ্ত্তে ফাৰাক্।

T. H. স্বর্গ মর্ত্য ফারাক্।

T. E. Swarge marte phārāk.

L. E. T. The difference between heaven and earth.

E. & N. It refers to the incomparable difference between two things.

E. E. P. (i) Between a wide gulf. (ii) Between heaven and earth. (iii) Poles assunder.

P. A. হনুমানৰ লঙ্কা কাণ্ড।

T. H. हनुमानर् लङ्का काण्ड।

T. E. Hanumānar lankā kānda

L. E. T. Hanumana's affair in Lankā.

E & N *Hanumana* was a great hero and a devotee of Rāma. He burnt the city of *Lankā*, the Capital of *Rāvana's* kingdom to ashes and enjoyed the sight. By this act he took revenge upon Rāvana, the foe of Rāma for carrying away Sitā.

E E P Nero fidles while Rome burns.

P A. হব ছলি, বুলিব বাপ,
তেহে গুচিব মনৰ তাপ।

T. H. हब छलि बुलिब बाप्,
तेहे गुचिब मनर् ताप्।

T. E. Haba chali, buliba bāp,
tehe guchiba manar tāp.

L E T His mental agony will be removed when he will beget children who will call him father.

E. & N. Waiting for the unborn useless.

P. A. P. নাকাদ হলি দাঁৰি, বাপেৰ দৈৱৰ কল কৰ, পোৰ পাবিলে খাৰি।

E. E. P. Counting one's chicken, before they are hatched. Make me a prophet and I will make you rich.

P. A. হবৰ দিনত কুকুৰেও মৈ টানে।

T. H. हबर् दिनत् कुकुरेओ मै टाने।

T. E. Habar dinat kukureô mai tāne.

L E L In better times even a dog pulls the harrow.

E. & N It means that anybody will help a man of affluent circumstances.

P. A. P যাৰ পোৱে বৃহস্পতি পোল
তাৰ ঘৰত নবৰ কোন?

E. S. P. কিং দুর্লভং মহাঃ সর্ব্বং যস্য জন্মে বৃহস্পতি।

E. E P Fortune favours the fortunate.

P. A হৰক দেখি বিহ খায়।

T. H. हरक् देखि बिह खाय्।

T. E. Harak dekhi bih khāi.

L. E. T. Looking at Hara he takes venom.

E. & N. *Hara* or Mahādeva is supposed to consume venom which could not adversely affect him more than rendering his neck blue. The venom if consumed by any other but Hara, that, would mean death to him. So we must take care not to

imitate the great which is sure to come to grief.

P. A. P. বাগৰ দেখেদে কাণ মুৰায়।

S. S. P. অশ্বো ভুক্তানাং সুকানাং অশ্বো পরিভু- বিষ্কুতি।

E. E. P. Aping, capability comes to grief.

P. A. হৰ-গৌৰীৰ মিলন।

T. H. हर-गौरीर् मिलन्।

T. E. Hara-Gaurir milan.

L. E. T An union of Hara and Gauri.

E. & N. Hara and Gauri, the masculine and feminine aspect of the first person of the Divine Trinity are both glorious. If refers to ideal marriage.

E. E. P. A happy pair. An equal match.

P. A. হৰালেও বিচাৰোঁতা নাই,
মৰিলেও কান্দোঁতা নাই।

T. H. हरालेओ बिचारोंता नाइ,
मरिलेओ कान्दोंता नाइ।

T. E. Harāleó bicharónta nāi,
marileó kāndóta nāi.

L. E. T. He has got none to search him if he is lost; there is none to weep if he dies.

E. E. P. (i) Nature abhors a vacuum.
(ii) He who is of no use to himself, is of no use to any one.

P. A. হৰাল পৰাল কাশ্যপ গোত্ৰ।

T. H. हराल् पराल् काश्यप् गोत्र।

T. E. Harāl parāl kāshyap Gótra.

L. E. T. If your gótra is forgotton, name it as 'Kāshyapa'.

E. & N. Hindus trace their descent from the Rishis. It is customery to name *Kāshyapa* if one forgets the real name, as Kashyapa is the most common name.

E. S. P. यस्य ज्ञाति नविज्ञायते, तस्य काश्यपो गति।

P. A. হৰি-হৰ আত্মা।

T. H. हरि-हर आत्मा।

T. E. Hari-hara ātmā.

L. E. T. Hari and Hara are the same

E. & N. They are very close friends.

E. S. P. अभिन्नात्मान:।

E. E. P. (1) Hand and glove with each other. (ii) They are shirt and sleeve.

P. A. হৰিণাৰ মাংসই বৈৰী।
তিৰোতাৰ ৰূপেই ঐৰী॥

T. H. हरिणार् मांसइ बैरी।
तिरोतार् रूपेइ ऐरी॥

T. E. Harinār māngsai bairi,
Tirótār rupai airi.

L. E. T. The flesh of a dear and the beauty of a maiden are their respective enemies.

E. & N. It is for the venision that the deer are in danger and it is for the beauty and lusture that a maiden is in danger.

T. H. कान्ता रूपवती शत्रुः।

P. A. P. হাঁহি দি খায়, ৰিঙি দি পলায়।

T. H. हांह दि खाय्, रिंगि दि पेलाय।

T. E. Hāṇi di khāi, ringi di palāi.

L. E. T. They eat by making merry and take to heels by making deafening noise.

E. & N. People eat others' feasts by merrymaking and spread blemishes by shouts.

E. S. P. आपदस्तु दुर्बल: सुखं समश्नाय:।

E. E. P. (1) Fools give feast and the wise eat them.

P. A. হাইঠা মাটিত পৰিল।

T. H. हाइठा माटित परिल।

T. E. Hāithā mātit paril.

L. E. T. A green-pegion sits on the ground.

E. & N. Green-pegion never sits on earth but moves from bough to bough. It refers to unusual happenings or rare things.

P. A. P. ডুমুৰৰ ফুল।

E. E. P. He has become rare.

P. A. হাকিম লৰিলেও হুকুম নলৰে।

T. H. हाकिम् लरिलेओ हुकुम् नलरे।

T. E. Hākim larileô hukum nalare.

L. E. T. The judge may move but judgments do not.

E. & N. The judgment remains effective even if the judge is gone.

E. S. P. उदयति यदि भानुः पश्चिम दिग्विभागे, विकसति यदि पद्मं पर्वताग्रे शिलायाम्। प्रचलति यदि मेरु शीततां याति वह्निः न चलति [illegible] ॥

E. E. P. Established laws are applicable to all alike.

P. A. হাত-দীঘল মানুহ।

T. H. हात्-दीघल् मानुह्।

T. E. Hāt-dighal mānuh.

L. E. T. A man with long arms.

E. & N. He who can reach at things from a distance for his long arms. One who can have anything from a distance by his influence.

E. E. P. (i) An influential man. (ii) Kings have long arms.

P. A. হাত লৰ মানুহ।

T. H. हात् लर् मानुह्।

T. E. Hāt lar mānuh.

L. E. T. His hand is shifting.

E. & N. A pick-pocket. One who steals petty things.

E. E. P. Light fingered gentry.

P. A. হাতত নাই কণটো,
বৰ সভালৈ মনটো।

T. H. हातत् नाइ कण्टो, बर् सभालै मन्टो।

T. E. Hātat nāi kantô,
bar sabhālai mantô.

L. E. T. He has not got a corn in his hand but is desirous to perform a big function.

E. & N. He is without means, yet he longs to invite a crowd for

entertainment. It means that one who is incapable, always dreams of big things.

P. A. P. গাত গাই হাল বাকলি,
বগ খায় তিনি চৌকেলি।

E. S. P. গলগ জুকমালি হুব পিলু।

E. E. P. He that lags most longs most.

P. A. হাতত বান্ধোৱা লৌকা,
বেৰত ভঙা ঢৌকা।

T. H. हातत् बान्धोवा लौका,
बेरत भाङा ढौका।

T. E. Hātat bandhôā saukā.
berat bhāngā dhoukā.

L. E. T. A mounted cane in hand and the wall patched with sheaths of a betel tree.

E. & N. One who is unable to repair his house properly but goes about finely dressed with a mounted stick in hand. It refers to showy people with little or no ability.

P. A. P. বাহিৰে চুৰীয়াৰ কেৰ,
ভিতৰে চকুৱাৰ বেৰ।

E. S. P. विद्वान् कुलीनो नकरोति गर्व्वम्।

E. E. P. All that glitters is not gold.

P. A. হাতৰ লখ্মী ভৰিৰে ঠেলা।

T. H. हातर् लक्ष्मी भरिरे ठेला।

T. E. Hātar lakshmi bharire thela.

L. E. T. He kicks at the fortune in hand.

E. & N. Ignoring one's opportunities.

P. A. হাতৰ কুঠাৰ ভৰিত মাৰা।

E. E. P. He that saves the bad, injures the good.

P. A. হাতৰ কুঠাৰ ভৰিত মাৰা।

T. H. हातर् कुठार् भरित मारा।

T B. Hātar kuthār bharit mārā.

L. E. T. Hitting one's legs with the axe of one's own hand.

E. & N. Spoiling one's own game. To neglect one's fortune.

P. A P. হাতৰ লখ্মী ভৰিৰে ঠেলা।

E. E. P. He that saves the bad, injures the good.

P. A. হাত-ভৰি পেটতে লুকাল।

T. H. हात-भरि पेटते लुकाल्।

T. E. Hāt-bhari petate lukāl.

L. E. T. His hands and feet disappear in his belly.

E & N. There are some creatures like oyster and tortoise which has a cover of shell for protection. These can withdraw their limbs into the shell as soon as they smell a danger. So the proverb refers to fright.

P. A. P. মুখত পানী নোহোৱা হ'ল।

E. E. P. He is in great affliction.

P. A. হাত মেলি স্বৰ্গ পোৱা।

T. H. हात् मेलि स्वर्ग पोवा।

T. E. Hat meli swarga pôwā.

L. E. T. He stretches the hand and reaches the heaven.

E. & N. Unexpected and easy achievements.

E. A. P. দুৰ্দৈৱৰ গৰ্ভা অভাৱত মিলা।

E. E. P. A lucky dog.

P. A. হাতৰ লাখুটি এৰি নিদিবা।

T. H. হাতৰ্ লাখুটি এৰি নিদিবা।

T. E. Hātār lākhuti eri nidibā.

L. E. T. Do not give up the stick in your hand.

E. & N. Be careful to retain your resources.

E. E. P. Do not depend upon others.

P. A. হাতৰ মুঠিত থকা।

T. H. হাতৰ্ মুঠিত থাকা।

T. E. Hātar muthıt thākā.

L. E. T. To be in one's fist.

E. & N. One who is wholly dependent on another.

P. A. P. মহবিৰ ভনৰ মহ।

E. E P. He is in the grip.

P. A. হাতৰ মুঠাত লুকোৱা।

T. H. হাতৰ মুঠাত লুকোৱা।

T E. Hātār muthat lukôwā.

L. E. T. It can disappear in one's fist.

E. & N. A fine thing that could be held in one's fist, generally spoken to fine cloth.

E. E. P. (i) Fine as muslin. (ii) Fine as a spider's thread.

P. A. হাতী মাৰি ভুৰুকাত ভৰোৱা।

T. H. হাতী মাৰি ভুৰুকাত ভৰোৱা।

T. E. Hāti māri bhurukāt bharōwā.

L. E. T. To kill an elephant and to hold it in a small pot.

E. & N. Never try to achieve impossibilities.

E. S. P. অসম্ভৱ সিদ্ধি কৰিবলৈ সমুদ্ৰ শুষিবলৈ যাব।

E. E. P. (i) He has the sea to drink up. (ii) He will never set the Thames on fire.

P. A. হাতী নিজৰ গা নেদেখে।

T. H. হাতী নিজৰ গা নেদেখে।

T. E. Hātı nijar gā nedekhe.

L. E. T. An elephant never sees his body.

E. & N. The strong is not aware of his strength.

E. E. P. (i) Ignorant of one's strength. (ii) He who has good health is rich, and does not know it.

P A. হাতী কপলীয়া।

T. H হাতী কপলীয়া।

T E Hātı kapalıyā.

L E T. He has the forehead of an elephant.

E & N Elephants have broad forehead. One who has a broad forehead is supposed to be lucky. It refers to good fortune.

E. S. P. ভাগ্যৱান।

E. E. P. Born with a silver spoon in the month.

P. A. হাতী নোহোৱা হাওদা।

T. H. हाती नोहोवा हाओदा।

T. E. Hāti nôhôwā hāôdā.

L. E. T. A howdā without an elephant.

E. & N. *Howdā* is a comfortable seat tied on the back of an elephant. There is no use of a howdā without an elephant.

L. E. T. Harness without a horse. Get a horse and you will get a whip.

P. A. হাতী বোলে মোৰো দুদাঁত,
নিগনিয়ে বোলে মোৰো দুদাঁত।

T. H. हाती बोले मोरो दुदाँत,
निगनिये बोले मोरो दुदाँत्।

T. E. Hāti bôle môrô dudānt.
niganiye bôle môrọ dudānt.

L. E. T. The elephant says, "I have got two tusks" The mouse says, "I have got two teeth"

E. & N. There are two conspicuous teeth both in the mouths of an elephant and a mouse, but they are not of the same quality. So, for mere resemblance never compare the base with a costly thing.

P. A. P. ঘৰ্গৰো কথা পিতৰো কথা।

E. S. P. [illegible]
[illegible]।
[illegible]
[illegible] ॥

E. E. P. Ivory does not come from a rat's mouth.

P. A. হাতী ঘোৰা গ'ল তল,
ছাগে পুছে কিমান জল।

T. H हाती घोरा गोंल् तल्,
छागे पुछे किमान् जल्।

T E Hāti ghôra gôl tal,
Chāge puche kiman hal.

L. E. T. Elephants and horses went under water when the goat enquires, "How deep is it?"

E. & N Goats dread water and keep away from it. It is ridiculous for a goat to enquire about the depth under which horses and elephants are sunk. Do not concern yourself with what you can not conceive.

P. A. P. মাকতকৈ জীয়েক কাজী,
ঢেকী পোৱাতে বটে পাখী।

E. S P विद्वान् कुलीनो नकरोति गर्व्वं
जल्पन्ति मूढ़ास्तु गुणैर्विहीनाः।

E E P. Shallow wits censure everything that is beyond their conception.

P. A হাতী কান্দে ওদালৰ তলত।

T. H हाती कान्दे ओदालर् तलत्।

T. E Hāti kānde ôdālar talat.

L. E. T. The elephant weeps (take shelter) under the ôdal (a huge tree).

E. & N. Profit yourself by keeping close to the great.

P. A. P. বৰ গছত লাউৰিবা।

E. S. P. [illegible]
[illegible]।

E. E. P. (i) Take shelter under big trees. (ii) Keep close to the great.

P. A. হাতীৰো পিছলে পাও,
সজ্জনৰো বুৰে নাও।

T. H. हातीरो पिछले पावो,
सज्जनरो बुरे नावो ।

T. E. Hātirô pichale pāwô,
Sajjanarô bure nāwô.

L. E. T. The elephant's leg also slips and the honest man's boat at times sinks.

E. & N. Even the honest sometimes lose and the great mind sometimes commit mistakes.

P. A. P. গতীৰো মতি নষ্ট হয়।

E. S. P. মুনীনাঞ্চ মতিভ্ৰমঃ।

E. E. P. (i) To err is human. (ii) Even Homer himself sometimes nodds. (iii) There is a foolish corner even in the brain of the sage.

P. A. হাতী-চোৰ আগে আগে যায়,
বেঙেনা-চোৰক ধৰি কিলায়।

T. H. हाती-चोर् आगे आगे जाय्,
बेङेना-चोरक् धरि किलाय्।

T. E. Hati-chôr age āge jāi,
bengenā-chôrak dhari kilai.

L. E. T. He who steals an elephant walks in front of you. He who steals a brinjal is manhandled.

E. & N. We ignore the faults of big or rich people and punish or condemn the poor for smaller offences.

P. A. P. সৰু দায় থাপে খোপে খায়,
ডাঙৰ দায় পিছলি যায়।

E. E. P. (i) We hang little thieves and let big thieves go. (ii) We take off our hats to big thief and hang little ones.

P. A. হাতীক হাতেৰে ঠেলা।

T. H. हातीक् हातेरे ठेला ।

T. E. Hātik hātere thelā.

L. E. T. Pushing an elephant by the hands.

E. & N. Do not try to achieve absurdities.

E. E. P. Measure not the immeasurable.

P. A. হাতীকো ৰাম ৰাম,
মাহুতকো চালাম।

T. H. हातीको राम् राम्, माहुतको सालाम् ।

T. E. Hātikô rāmrām, māhutakô sālām.

L. E. T. Good bye to the elephant and good bye to the elephant-driver.

E. & N. One should not try to keep, what he can not manage.

E. E. P. Adieu to the carriage, adieu to the shop *i.e.* to the business.

P. A. হাতীৰ শুৰত নাই বুলিও
চাৰি কলহ পানী।

T. H. हातीर् सुरत् नाइ सुनिओ
चारि कलस् पानी ।

T. E. Hātir surat nāi buliô chāri kalah pāni.

L. E. T. There are at least four potfulls of water in the trunk of an elephant.

E. & N. Great minds are sure to possess some good qualities. The rich are sure to posses some ready money. One who is great is not bereft of everything a man may need.

P. A. P. ডাঙৰ মন বুকীয়া নহয়।

E. S. P. मनीषी क्रियते कार्यं कार्यं न तु गच्छति।

E. E. P. A great mind possesses a kingdom.

P. A. হাতীৰে হাল জোৰা।

T. H. हातीरे हाल् जोरा।

T. E. Hātire hāl jôrā.

L. E. T. Going to plough with elephants.

E. & N. Making plough cattle of an elephant. It refers to extravegance without means.

E. E. P. Living beyond means.

P. A. হাতে নামাৰি ভাতে মাৰা।

T. H. हाते नामारि भाते मारा।

T. E. Hāte nāmāri bhāte mārā.

L. E. T. Beating not with the hand but by bread.

E. & N. You may not beat one with your hand, but you may take his bread away by way of punishment.

E. E. P. Indirect attempt at on'es ruin.

P. A. হাতে আনি পেটে খোৱা।

T. H. हाते आनि पेटे खोवा।

T. E. Hāte āni pete khôwā.

L. E. T. Bringing with the hand and filling the belly.

E. & N. A daily wage-earner. A work-a day man.

P. A. P. পেটে ভড়াৰ গাতে খপা।

E. S. P. नाद्यं श्वस्तनं न च वारिपात्रम्।

E. E. P. Hand to mouth.

P. A. হাপাই আনে তিৰী,
বোন্দা ওপৰতে গিৰী।

T. H. हापाइ आने तिरी,
बोन्दा ओपरते गिरी।

T. E. Hāpāi āne tiri,
bôndā ôparate giri.

L. E. T. Hāpā brings a wife and the bôndā assumes the ownership.

E. & N. One enjoys things earned by the sweat of another's brow.

P. A. P. কপি পাৰে হাৰে, খাই ভকতাহে।

E. S. P. अन्यं प्रयासते हंस्या, अन्यालेभ भुञ्जते।

E. E. P. (i) One beats about the bush, another has the hare.
(ii) Asses fetch the oats and the horses eat them.

P. A. হাবাঙত লোণ সস্তা,
দেহাৰ বা কি অৱস্থা।

T. H. हाबाङत् लोण् सस्ता,
देहार् बा कि अवस्था।

T. E. Hābangat lòn sastā,
dehār bā ki abasthā.

L. E. T Salt may be cheap at Hābāng (a distant place); who knows how one's health remains.

E. & N. Cheap things of a distant place are not easily available.

P. A. P. দূৰৈৰ বৌ ৰবালী, ওচৰৰ পুঠি খলিহা।

E. S. P. वरमद्य कपोतः श्वो मयूरः।

E. E. P. (i) Time is money. (ii) Water afar won't quench a fire at hand.

P. A. হাল নাই হলধৰ,
লাৰু নাই গদাধৰ।

T. H. हाल् नाइ हलधर्,
लरु नाइ गदाधर्।

T. E. Hāl nāi haladhar,
laru nāi gadādhar.

L. E. T. He has no *hāl* (plough), but is named Haladhar. He has not a goading stick, but he is named Gadādhar (one who carrys a mace).

E. & N. A small or insignificant man with high-sounding names.

P. A. P. ১। চাল নাই চুলো নাই
নিধিৰাম সৰ্দ্দাৰ।
২। লেখাপড়া বৰ্জ্জিত হৰমোহন
পণ্ডিত।

E. S. P. [illegible]।
[illegible] नराः॥

E. E. P. Fools to others, himself a sage.

P. A. হাৰীত খাইতীক হাঁহিয়াল
(আথল) দিয়া।

T. H. हारीत् खाइतीक् हाँहियाल् (आथल)
दिया।

T. E. Hārit khāitik hāṇhiyāl diā.

L. E. T Making her the cook who eats from the pot.

E. & N. An untrustworthy must not be trusted.

P. A. P. ১। ভালুকক খণ্টা দিয়া।
২। ঊদক টেকৰখীয়া কৰা।

E. S. P. न विश्वसेद् अविश्वस्ते विश्वस्तेऽपि
विश्वसेत्।

E. E. P. Never trust the wolf with the care of the lamb.

P. A. হাঁহ চোৰৰ মূৰত পাখী,
কঠাল চোৰৰ আঠাই সাখী।

T. H. हाँह् चोरर् मूरत् पाखी,
कठाल् चोरर् आठाइ साखी।

T. E. Hāṇh chòrar murat pākhi,
Kathāl chòrar āthāi sākshi

L. E. T. The duck-lifter has got feathers in his head and the sticky juice proves the pilfering of a jack fruit.

E. & N. The murderer leaves his foot-prints behind, as a clue to his detection. An offender is known by the marks of the offence.

E. E. P. (i) An ass is known by his ears. (ii) A man is known by the company he keeps.

P. A. হাঁহৰ ঠেঙত মহ বলি।

T. H. हाँहर् ठेङत् म'ह बलि।

T. E. Hāṇhar thengat māh bali.

L. E. T. To sacrifice a buffalo at the duck's legs.

E. & N. It is useless to incur heavy expenditure to obtain trifles. It is useless to sacrifice a buffalo to get a duck.

E. S. P. अल्पस्य हेतोः बहुहातुमिच्छन्।

E. E. P. Agree, for the law is costly.

P. A. হাঁহে মাহে সানা।

T. H. हाँहे माहे साना।

T. E. Hāṇhe māhe sānā.

L. E. T. Mixing ducks (its flesh) and pulse.

E. & N. Mixing the meat with pulses means spoiling the both.

P. A. P. মহে বগলীয়ে হকুৰী।

E. E. P. Never stint soap and water

P. A. হাঁহো মৰা শিয়ালো খোৰা।

T. H. हाँहो मरा सियालो खोरा।

T. E. Hāṇhō marā śiyālō khōrā.

L. E. T. The duck is dead and the fox is lame.

E. & N. A disabled man must remain content with what he has.

E. E. P. He who has nothing must be content with anything.

P. A. হুদু খেদা দিয়া।

T. H. हुदु खेदा दिया।

T. E. Hudu kheda diā.

L. E. T. Send the ominous owl out.

E & N. Driving away undesirable company.

E. E P. Turn him out of doors.

P. A. হুদুক বৰবৰুৱা পাতা।

T. H. हुदुक् बड़बरुवा पाता।

T. E. Huduk Barbaruā pātā.

L E T Appointing an owl as Barbarua.

E & N. A common-place-man cannot discharge the duty of a responsible position. Barbarua is a dignitary of the Ahom kings of Assam.

P. A P. অবংশত বংশ।

E. S. P. अधौ पायो राजा।

E. E. P Nothing is more haughty than a common-place-man raised to powers.

P A হুৰমুৰ যাত্ৰা, যি কৰে বিধাতা।

T. H. हुरमुर् यात्रा, यि करे विधाता।

T. E. Hurmur jātrā, ji kare Bidhātā.

L. E. T Be prompt, leaving the results with fate.

E. & N. God takes care of him, who promptly takes up his work. Fortune favours him, who favours his work

E. E. P. Mind your work and God will find your wages.

P. A. হুলৰ উপৰত খোদ দিয়া।

T. H. हुलर् उपरत् खोद् दिया।

T. E. Hular uparat khôd diā.

L. E. T. He who practises summer-saults over spikes or thorns.

E. & N. Playing dangerous games.

P. A. P. কোঁচত থৰ যাবা।

P. A. P. मूर्खतां अग्रे परिबुभिष्यति।

E. E. P. A daredevil.

P. A. হুলেৰে হুল কাঢ়া।

T. H. हुलेरे हुल् काढ़ा।

T. E. Hulere hul kahrā.

L. E. T. Take out a thorn by another thorn.

E. & N. As we can take out a thorn by another thorn, so can we cure the effect of one poison by another. Employ a knave to send away another knave.

E S. P विषस्य विषमौषधिः।

E. E. P. One nail drives out another

P. A. হেমতালৰ কোব।

T. H. हेमतालर कोब।

T. E. Hemtālar kôb

L. E. T. A blow of the Hemtāl.

E. & N Chand Sadāgar of the legends received a powerful club or pole by pleasing Mahādeva. It refers to overpowering one by the opponent's influence.

E. E. P. A death-blow.

P. A. হেলাৰ কাৰ্য্য নাশ,
নিধনীৰ বুদ্ধি নাশ।

T. H. हेलाइ कार्य्य नाश, निधनीर्
बुद्धि नाश।

T. E. Helāi karjya nāś,
nidhanir buddhi nāś.

L. E. T. Achievements are lost by idleness. Wisdom is lost to the poor.

E. & N. One is apt to lose his work or undertaking if he be idle, but the poor is apt to lose his wisdom.

P. A. P. চোৰক মেলে হুৰবাৰ।

E. S P. षड्दोषाः पुरुषेणेह हातव्या
भूतिमिच्छता।
निद्रा तन्द्रा भयं क्रोधं आलस्यं
दीर्घसूत्रता।

P A হোমৰ গোন্ধ নোপোৱা।

T H. होमर् गोन्ध नोपोवा।

T E Hômar gôndh nôpôwā.

L E T. He who has not got the scent of the *Homa* (sacrificial fire)

E & N A bachelor is referred to. For in Hindu marriage burning of sacrificial fire is essential which produce nice scent due to burning of ghee.

P A. হোৱা আঞ্জাত লোণ দিয়া।

T H. होवा आञ्जात् लोन् दिया।

T. E. Hôwā ānjāt lôn diā.

L. E. T. To add salt to cooked curry.

E. & N. Help offered after the work is done.

F. A. P.	বিয়াৰ পিছত খাটৈ ধনিয়া।	
S. S. P.	वृथा वर्षं समर्पणं । वृथा वृष्टिः समुद्रेषु	
E. E. P.	(i) After meat comes mustard. (i) After death comes the doctor.	

P. A.	ক্ষণ মাৰা বন কৰা।
T. H.	क्षण मारा बन् करा।
T. E.	Kshan mārā ban karā, f
L. E. T.	Working to kill time.
E. & N.	Working to earn the wage only, neglecting the idea of service.
E. E. P.	Half-hearted work.

P. A.	ক্ষণে ৰুষ্ট, ক্ষণে তুষ্ট, তুষ্ট ৰুষ্ট ক্ষণে ক্ষণে।
T. H.	क्षणे रुष्ट, क्षणे तुष्ट, तुष्ट रुष्ट क्षणे क्षणे।
T. E.	Kshyane rushta, kshyane tushta, tushta rushta kshyane kshyane.
L. E. T.	He is angry this moment and happy the next moment; he is angry and happy at the same moment.
E & N.	A man of uncertain temper.
E. E. P.	To blow hot and cold at the same breath.

P. A.	ক্ষন্তেকৰ ভোজ খাওঁতা নাই।
T. H.	क्षन्तेकर् भोज् खाओंता नाइ।
T. E.	Kshyantekar bhôj khāontā nāi.
L. E. T.	There is none to eat the feast of a moment.
E & N.	Nobody can be certain of anything.
E E P	Many a slip between the cup and the lip.

APPENDIX I

Assamese Proverbs and their English parallels—

	Assamese .—		*English* —
1.	Akarā mait uthil.	1	An idiot goes up the ladder
2.	Arjunar rathar sārathi Nārāyan.	2	He whom God steers sails safely.
3.	Ati bhakti chôrar lakshan.	3.	Too much courtesy, too much craft.
4.	Atithir ki bidhān tôpa gaña.	4	It is none the guest's business to enquire about his host's income.
5.	Ati budhir galat jari.	5.	Too much cunning over-reaches itself
6.	Abangsat rajā	6	Nothing is more haughty than a commonplaceman raised to power.
7.	Abhabe svabhab nashta	7	Need degenerates a man
8.	Abhabat upai ôlāi	8	Necessity is the mother of invention.
9.	Aranye rôdan	9.	Crying in the wilderness.
10.	Alap arjan bistar bhôjan, sei purushar daridra lakshan.	10.	To spend much and gain little is the sure road to ruin.
11.	Alpa bidyā bhayankari.	11	A little learning is a dangerous thing
12.	Ākālô nāi bharālô nāi	12	Neither want nor plenty
13.	Ākasalai thui pelāle mukhat pare.	13.	Spitting against the wind spitting on one's face
14	Āg bhari chāi pich bhari pelābā	14.	Look before you leap
15	Āgar hāl jiphāle jāi, pichar hālô sei phāle jāi.	15.	One sheep follows another.
16	Āngulir mājedi pāni nasarakā	16	A close-fisted man
17.	Ānjā chākhār ākāl nuguche	17.	He who eats every-man's broth often burns his mouth.
18.	Āji bhikhārini, kāli rāj rāni.	18	From a beggar to a Queen

Assamese :—	*English* :—
19. Ātar gune ātāni ata, nahale ethāni ebāni.	19. Madame and moon shine on borrowed light.
20. Āpadat ajugut.	20. Necessaicty knows no law.
21. Āpuni lāngath jagatak bar.	21. No greater promises than those who have nothing to give.
22. Āpuni āpônar satru.	22. No man is harmed but by himself.
23. Āpônār gā tektekiyā, ānar gālai pāni chatiyāi.	23. People living in a glass house should not pelt at others.
24. Ām pharmutiyaôte lāthi harāl.	24. A hook is well lost to catch a salmon.
25. Ārāmar nisvās pelôwā.	25. A sigh of relief.
26. Ālahik nidibā thāi bārir pāt pachalā khāi, ākou buhrā gālaiko hāwariyāi.	26. A house that is filled with guests is both eaten up and spoken ill of.
27. Aluwe pôkhāi ughalā.	27. To root out.
28. Ahichā bhakat bahā śilat, larchar karile maribā kilat.	28. Let him who is well seated, not stir.
29. Ahui pahui samān.	29. Untimely crops are as uncertain as game birds.
30. Ikān sikān karā.	30. Paying a deaf ear.
31. Ikāne sômāi sikāne ôlāi.	31. In at one and out at the other ear.
32. Ichhā thakile upāi ôlāi.	32. Where there is a will, there is a way.
33. Udak tek rakhiyā karā.	33. Never trust a wolf with the care of lambs.
34. Uburihai parile Bangāleô nākāte.	34. Yielding stills all wars.
35. Ubhalā gach dekhile ātāye bāgi kuthār māre.	35. When the tree is thrown down, anyone that likes may gather the wood.
36. Engār dhule bagā nahai.	36. Black will take no other hue.
37. Eke banat dutā bāgh nāthāke.	37. Two dogs over one bone seldom agree.
38. Enwa sutār gāthi.	38. A tie of spider's thread.
39. Ebeli sāpe khāle dôwābeli lenjut bhai.	39. He who is bitten by a snake dreads the end of a rope.
40. Okha gachat he batāh lāge.	40. A tall tree catches the gale.
41. Ojār nākat khare khôwā.	41. Physician, cure thyself.
42. Kathāte chāul nisije.	42. Fair words butter no parsnip.

Assamese :—	*English* :—
43. Kathát kān dibā, kānat kathā nidibā.	43. Lend your ears to all but words to few.
44. Kanār ki din rāti.	44. Day and night are alike to the blind.
45. Kanāiô jāne.	45. Even a blind man can perceive it.
46. Kathāt kathā bāhre.	46. Word begets word.
47. Kariba nôwārār bar kathā.	47. An idler's tongue is never idle.
48. Kan kathiyā mārā.	48. To root out.
49. Kapālar ghām bharit pelôwā.	49. By the sweat of the brow.
50. Kāuriye kāurir mangah nakhai.	50 One crow does not peck out another's eye
51. Kār din kār rati?	51. Who cares for the sun or the moon.
52. Kākô Hari kripā karanta, kākô nakaranta.	52. Fortune favours some and disfavours others.
53. Kātājôwā mukh.	53. A foul-mouthed man.
54. Kalôkāl bisham kāl, chāge cheleke bāghar gal.	54. It is an ill sign to see a fox lick a lamb.
55. Mānuh buhrā hale prakriti lare.	55. A man of sixteen is a child at sixty.
56. Kukurar bhukanit hatie phiri nāchāi.	56. Let the dogs bark, the caravan will pass on.
57. Kukureehhāi tāngôn.	57. A hard goad to a stubborn ass.
58. Kechā bhetit pakā ghar.	58. He builds on sand.
59. Ketui pāle hetu harāi.	59. Man must suffer under the influence of evil star.
60. Kherat phiringati.	60. Fire in gunpowder.
61. Khuchi ghā karā.	61. If you cannot heal the wound do not tear it open.
62. Khôwā pātate hagā.	62. It is a foul bird that dirties its own nest.
63. Gachakā dubari luburi thuburi.	63. Grass grows not on the highway.
64. Gādhā piti ghôrā karā.	64. If an ass goes a-travelling, he does not come home a horse.
65. Gāwe sukhi pete dukhi, thāk bhenna chāngat uthi.	65. A young man idle, an old man needy.
66. Gakhir khuwai sāp pôhā.	66. To cherish a serpent in one's bosom.
67. Git āhile sur nāhe.	67. He has not the tune but the song.

Assamese :—	*English* :—
68. Gôndh-hin phular ādar nāi.	68. Beauty without virtue is a rose without scent.
69. Ghaṇhı thākile silô kahai jāi.	69. Constant dropping melts out a stone.
70. Ghainihe ghar.	70. The wife is the key of the house.
71. Chandratô kalanka āche.	71. There is a spot even in the moon.
72. Chakulôre bāt nedekhā hôwā.	72. Blinded with tears.
73. Chakuk nāte petak āte.	73. The eyes are larger than the belly.
74. Chôrehe chôrar theng dekhe.	74. Set a thief to catch a thief.
75. Chôr palāle buddhi bāhre.	75. Wisdom increased after the event.
76. Chāl kāhrı dhôl chıôwā.	76. I get it from his purse or from his skin.
77. Jamıô Yama.	77. Buying land is buying war.
78. Jıban pan karā.	78. To do or die.
79. Jıyāı jıyāı chāl kāhrā.	79. To skin one alive.
80. Jıyā bāṇrı.	80. A divorced wife.
81. Jôrā mārıba nôwārā.	81. He who cannot make both ends meet.
82. Jôṇk lāgā dıyā.	82. Clinging like a leech.
83. Jôr jār muluk tāı.	83. Might is right.
84. Lājat kāj harāı, tôpanıt bhôj harāı.	84. Let sleeping dogs lie.
85. Tôpôlā dekhıle tupulı nāche.	85. Mutual giving makes good friends.
86. Tôpanı najāne barı bākarā, bhôke nājāne paıytā jakarā.	86. A man in hunger and cold is ready for anything.
87. Theke jat sıke tat.	87. Virtue flourishes from a wound.
88. Thelār nām bābājı	88. Necessity teaches to pray.
89. Dāl katā bhātôw.	89. Unreliable like wild birds.
90. Dāngar man dukhıyā nahaı.	90. A great mind possesses a kingdom.
91. Dāngarak mān karıbā.	91. Respect the old.
92. Dımāt āṇh ulıôwā.	92. To find something to shave on an egg.
93. Tatat dharā.	93. It is the truth that irritates a man.
94. Tapat bhātar dhôṇwaı khôwā.	94. He is a poor smith who cannot bear smoke.
95. Talar māti ôpar karā.	95. Leaving no stone unturned.

Assamese :—	*English* :—
96. Tali phuṭā chungā.	96 The beggar's bag has no bottom.
97. Tāl pramān bāhrā, til pramān tutā.	97. To come by the pounds and go by ounces.
98. Tini bhāgariyā mātit saguneó sa nākhāi.	98. A common ass is saddled to death.
99. Tel tāmóle chiri, bhāt kāpóre giri.	99. Salt and bread make the cheeks red.
100. Tel bechi haiche bālit dhāle.	100. Abuse is no argument against use.
101. Telir murat tel.	101. Carrying coal to Newcastle.
102. Tór hale mór, mór hale bāpe-raró nahai tór.	102. What is yours is mine and what is mine is my own.
103. Thān harāle mān harāi.	103. Your name in your country, in other countries your appearance.
104. Dandit banar bāndar nāche.	104. Subjects must dance as princes fiddle to them.
105. Dand karibalaió lag lāge.	105. We can live without our friends, but not without neighbours.
106. Dal tānile māgur khai.	106. In deep waters men find big pearls.
107. Dahar lāthi ekar bhār.	107. Every little makes a mickle.
108. Dayār samān dharam nāi.	108. To forgive is divine.
109. Dātāi dileó bidhātāi nidiye.	109. Man proposes God disposes.
110. Dāṇte ótheo lāge.	110. Top and bottom teeth sometimes come into awkward collision.
111. Dānar garur dāṇt nāchāba.	111. Never look at a gift horse in the mouth.
112. Dāne durgati khandāi.	112. Gift dissolves rocks.
113. Dāṇrar mukhat bish nāme.	113. Extreme evils have extreme remedies.
114. Dāṇrit bajā singarā.	114. A fish out of water.
115. Dāi lāgilehe dāi bhānge.	115. Necessity makes even the coward brave.
116. Di mare khāi tare.	116. Telling the truth does good to him who hears, bad to him who speaks.
117. Dinar parbat rātir jui, tāk nekhedi thāk sui.	117. Don't run after marsh-lamps.

Assamese :—	*English* :—
118. Din dekhi bheś lôwā.	118. While in Rome, behave as the Romans.
119. Dile pāi.	119. The hand that gives gathers.
120. Dui nāôt dui bhari	120. Between two stools, one must come to the ground.
121. Dukhar rati ôr napare.	121. Sad hours seem long.
122. Dukh karile mukh bhare.	122. Diligence is the mother of good luck.
123. Dukhirô din jai, sukhirô din jāi.	123 As long lives a merry heart as a sad one
124. Dumukhiyā sap.	124. Double edged weapon
125. Duhrair parbat nitôl	125 Blue are the hills that far from us.
126. Dushtar lat pat, santar maran	126 If there were no fools, there would be no knaves
127. Dekhan suan	127 All that glitters is not gold.
128 Dekhi sike, theki sike	128. To learn by sight and to learn by rod.
129. Dekhile chaku tôke, nedekhile hiyā pôre.	129. Friends are lost by calling often and calling seldom.
130 Dehā āche, behā ache	130 Health is wealth
131. Dôpatiyat bahā	131 Bargaining both ways
132 Dôwani gair lathi khāba pāri	132. Gathering gear (wealth) is pleasant pain
133 Dhanawantar sambôdhan, nirdhanir krandan	133 The rich can afford to throw a challenge, the weak can only weep
134 Dhanei dharmar mul.	134 Riches and favours go before wisdom and art
135 Dharmat thākanta, Hari nachāranta sanga	135. He whom God steers sails safely.
136. Dharôn māch, nuchôn pāni	136. Loving fish but is loth to wet the feet.
137. Dhār buji kheôwā dibā.	137. To trim one's sail to the wind.
138. Dhāreô kāte, bāreô kāte.	138. Double edged weapon.
139. Namare māne chabā, nubure māne bābā	139. While there is life, there is hope.
140. Nariyā chāi pariyā.	140 Desperate ills have desperate remedies.

	Assamese :—		*English* :—
141.	Nā māch, nā mangah.	141.	Neither fish, nor flesh.
142.	Nāi marā buli ki marāô dekhā nāi.	142.	Dead men cpen living men's eyes.
143.	Nāi māmātkai kanā māmāô bhal.	143.	Better one-eyed than stone blind
144.	Nājānār dôl thengat, jānār dôl galat.	144.	Where ignorance is bliss, it is folly to be wise.
145.	Nām sunile mātite sāt kil.	145.	Faults are thick where love is thin.
146.	Nāmātāi sanmatir chin.	146.	Silence singnifies consent.
147.	Nijar nāk kāti satinir jātrā bhanga.	147.	Cutting off the nose to spite the face.
148.	Nijar mukh beṇkā, dāpônat chāri char.	148.	A bad workman quarrels with his tools.
149.	Nijar neôthanit tel diyā.	149.	Oil your own machine.
150.	Nidibar deôbār.	150.	Thursday comes and the week's gone.
151.	Nindile bande.	151.	Harm watch harm catch.
152.	Nimāti garu gu khôwāt kāl,	152.	Beware of silent dogs and still waters.
153.	Niarir murat sari.	153.	Much rust needs a rough file.
154.	Papiyā tarār dare uthā-nāmā.	154.	Meteoric rise and meteoric fall.
155.	Parbatat durār dimā.	155.	To climb a tree to catch a fish.
156.	Parar ôparat pāle pāni, dhāli tini garāh khāi.	156.	A hospitable table may tempt a saint.
157.	Parar ôparat khāi, bhātiyā pānit jāi.	157.	Fools give feast and the wise men eat them.
1 8.	Parat āś banat bās.	158.	A hanger on is never happy.
159.	Par ruchi kāchan, sva ruchi bhôjan.	159.	Eat to please yourself but dress to please others.
160.	Pahri shuni Barāh pāgal.	160.	John has been to college to learn to be a fool.
161.	Pāgalar gô badhei ānanda.	161.	Forbid a fool do a thing and that he will do.
162.	Pānchô āngulire khāi, buhrāi thelilehe jāi.	162.	The master's eye does more than both his hands.
163.	Pānchô ānguli samān nahai.	163.	No two things are equal.
164.	Pātat bahā chakā.	164.	Setting sun.
165.	Pāndab barjita deś.	165.	Heaven-forsaken place.

	Assamese :—		*English* :—
166.	Pānı talalaıhe baı.	166	Water seeks its own level.
167.	Pānit parā mānuhe trın kutalaıkô hāt bahrāı.	167.	A drowning man catches at a straw.
168.	Pāpar parāchıt.	168.	Most of our evils come from our vices.
169.	Pāpır lagat Yam dutar śāstı.	169.	Man must suffer for the company he keeps.
170.	Pār pāle jugı bhurat māre lāthı.	170.	Kicked off the ladder through which he sprang.
171	Prān jāôk mān thāôk.	171.	Good name is dearer than anything else.
172	Petat garal, mukhat mau	172.	A tongue of honey, a heart of gall.
173.	Pete khāle pıthı saı	173.	Give me roast meat and beat me with the smite.
174.	Pôhanıya kukur, sanchanıyā kāpôr.	174.	An old dog never barks for nothing.
175.	Pôhanıyā sālıkāı chakut khutiyāı.	175	Breed up a crow and it will pick out your eyes.
176.	Prahārena Dhananjay.	176	A rod to the fool.
177	Pharıngā janh	177.	Suicidal policy
178.	Phatā hawk chıtā hawk pātar tangalı, saru hawk bar hawk Bhunyār pôwālı	178	The very ruins of greatness are great.
179.	Phırıngatıye Khandab dahe	179.	A spark may burn the whole forest
180.	Phular thārıtô kāınt thāke.	180	No rose without a thorn
191	Bangahe mangah khāı.	181	No man has a worse friend than one he brings with him from home.
182.	Bar gache chayān dıye.	182	Big trees offer a shade.
183.	Bār dhākurāk bhāt kāpôre nāte.	183	Art goes abegging
184.	Bar bar ghôrāı nāpāı ghāṇh, tātu ghôrāı bıchāre māh.	184.	It is a poor horse that is not worth its oats.
185.	Baralar baṇhat juı nıdıbā.	185.	Do not put your hand in a wasp's nest.
486.	Baruārô edın, dharuārô edın.	186.	Every dog has his day.
187.	Bahı khāle kuberar bharāleô nāte.	117.	A sloth is the key to poverty.
188.	Bahıba ātıle śubaô āte	188.	Give me where I can sit down, and I will make where I can lie down,

	Assamese :—		*English* :—
189.	Baliye nirbaliye kihar hātāhāti, dhaniye nirdhaniye kihar mātā-māti.	189.	Unequal matches are never worth anything.
190.	Balir pathā.	190.	A scapegoat.
191.	Bāônar chandralai hāt bahrôwā.	191.	Casting beyond the moon.
192.	Bāgarā śilat chek nābāndhe.	192.	Rolling stone gathers no moss.
193.	Bāghe ghāṇh nākhāi.	193.	An eagle does not catch flies.
194.	Bājiye nubuje pôṇwatir môl.	194.	A barren sow was never good to pigs.
195.	Bāṇti khāle āṇti jāi, lukāi khāle dhukāi jāi.	195.	A thing is bigger of being shared.
196.	Bātat nāngal nāchāchibā	196.	He who builds by the roadside has many masters
197.	Bātar kukure bāt nere.	197.	Even hares insult a dead lion.
198.	Bāndir bāhranit gap.	198.	Great people's servants think themselves of no small consequence.
199.	Bāndar nachuwā diyā.	199.	The poor dances as the rich pipes.
200.	Bāndarar galat mukutār mālā.	200.	Casting pearls before a swine.
201.	Bāpatiyā sāhôn.	201.	Ancestral property.
202.	Bāparô bāp thāke.	202.	Rivers need a spring.
203.	Bāp chai betā.	203.	Like father, like son.
204.	Bāra hāt kerelār tera hāt guti.	204.	Short boughs, long vintage.
205.	Bāhrā bhātat bahi phurā.		
206.	Bāṇhar āg tal jāôk, kāurir rang chāôn.	206.	If the sky fall we shall catch larks.
207.	Bahire rang chang, bhitare kôwā bhāturi.	207.	All that glitters is not gold.
208.	Bāyanar bārir śiyaleô rāg tāne.	208.	He that lives with wolves will learn to howl.
209.	Bidyā bilāle byai nahai.	209.	Knowledge never lessens by giving it.
210.	Bidyār samān bit nāi.	210.	A wise man will lord it over the stars.
211.	Bidyāt Brihaspati.	211.	As wise as Solomon.
212.	Bidurar Sajyā.	212.	A slum house.
213.	Bidhān mārā.	213.	To root out.
214.	Binā meghe bajrapāt.	214.	A bolt from the blue.

Assamese :—

215. Bir bhôgyā basundharā.

216. Bilat parā hātik śiyāle nej jāche.

217. Buk phāte, mukh nuphute.

218. Buk jurābar thal nôhôwā.

219. Bujāk bujābā ākāre prakāre,
nubujāk bujāba dhakā ohāpare.

220. Buhrār kathā nuśunā dekā,
tānat pari kiya kekā.

221. Bej, bāmun, kôwā,
etını parar khôwā.

English :—

215. None but the brave deserves the fair.

216. Little birds may pick a dead lion.

217. Great griefs are dumb.

218. Without a hearth and a home.

219. A nod to the wise and a rod to the fools.

220. In times of necessity the words of the wise are worthy to be observed.

221. Crows and clergy are hard to hit.

APPENDIX II

Assamese Proverbes classified into four groups

(i) Relating to rustic life (ii) Religious (iii) Social (iv) Moral and philosophical.

(I) RUSTIC LIFE

1. Akarā mait uthil.
2. Achin kāthar thôrāke nalagabā.
3. Atithir ki bidhān tôpā ganā ?
4. Athantarar bidhān tôpā.
5. Ābatariā bengenāi môk tôl môk tôl kare.
6. Abujanak bujôwā,
   dheruwā thāri sijôwā.
7. Ākālô nāi bharalô nāi.
8. Āgar hāl ji phale jāi,
   pichar hālô sei phāle jāi.
9. Āche garu nabai hāl,
   hôwātkai nôhôwāi bhāt.
10. Ālā śukan diyā.
11. Āluwe pôkhāi ughalā.
12. Āh bôle āhe, jā bôle nāhe.
13. Āhin kātit rākhibā pānik,
    jenekai rākhe rajāi rānik.
14. Āhui pahui samān.
15. Āhui ākāl tarā.
16. Ulur lagat bagari pôre.
17. Etā garu jār orai pathāre tār.
18. Kalāh chāi kān,
    narā chāi dhān.
19. Kan kathiyā marā.
20. Kapālar ghām bharit pelôwā.
21. Kāchi gālai tāne.
22. Kulāi pāchi nadharā kathā.
23. Khālar pāni bāṇhar pāte śôhe.
24. Khāri gāir lagat sôn
    kapili badh jāi.
25. Khud khāi pet nashta.
26. Khudar barā bānā.
27. Garu mare ghuri,
    mānuh mare phuri.
28. Garu chur kari pāghāt dhariba lāj.
29. Gach nôhôwā thait erāi birikh.
30. Garur khôjat gā dhôwā.
31. Garuô maril, pôkô saril.
32. Garakhiyāi eriba pālat,
    grihasthai eriba ka't.
33. Garur āgat bājāi tôkari
    ghāṇh khāi kān jôkāri.
34. Gachat tuli gurit kātā.
35. Gachat garu uthā.
36. Gachaka dubari,
    lubari thubari.
37. Garu pelāi gā dhôwā.
38. Gādhā piti manuh karā.
39. Gurit kāti āgat pāni dhālā.
40. Gôje gach hai.
41. Gôhālir āpad dur ha.
42. Gôbare pānie pān,
    nikāi bidhāi dhān.

43. Ghanchirikā e dhān nākhābı,
dhān pakile chırā dim
dālat pari khābi.
44. Ghan murı āhu, tal murı śāhu.
45. Chabure mewā phale.
46. Charāıtô haiô dhantô khôtā nāı
47 Chôre nıyā garu, bāte bāte ghānh
48. Jamiô yama
49. Jābarı chepıle ras nôlāı.
50. Jākaı māre khālaır nām.
51 Jāt chāı pāt, bıdhān chāı bhāt.
52 Tôpanı nājane barı bākarā,
bhôke nājāne paıntā jakarā.
53. Thengar dôl galat lagôwā.
54 Dhenkı swargatô dhan bāne.
55 Talar mātı ôpar karā.
56. Tını bhāgarıya mātıt
saguneô śa nākhāı
57 Tel tāmôle chırı,
bhat kāpôre gırı.
58. Thal chaı kathıyā pārıbā
59. Dal tānıle māgur khāı.
60 Dātar narıkal, krıpanar bānh.
61. Dāôre pārônte kuthār lagôwā.
62. Dāôt marıbô kômôrā,
kômôrāt mārıleô dāô.
63 Dānar garur dānt nāchabā
64. Darıt bajā śıngarā
65 Dukh karıle mukh bhare
66. Duraır row-baralı,
ôcharar puthı khalıhā.
67. Deha āche, beha āche
68 Dôwanı gaır lāthı khāba pārı.
69. Dharıba lage gāır bantat,
dhare halôwār bantat
70. Dhārôn mach, nuchô pānı.
71. Dhānar petat chāul,
patānar petat ekô nāı.
72 Dhān pakālaı tunı ńıjıe.
73 Nāı bhumı chatursımā,
hālôwā garue pāre dıma
74. Nāôr bal baıthā,
dhānar bal kāithā.
75. Nāôr bukut chari mārā.
76. Nākātā kher nakuri gutiwā.
77. Nākānd chāwāl rabi,
bāper gaıche kal ruba
thôk parıle khābı.
78. Nıjar bārı bhāl hale
lôkar chāgal nāhe.
79. Nımātı garu gu khôwāt kāl
80. Negur chıgā dhār.
81. Nej dıghal haıche pārı bahıba
82. Nau dôṇte karıyāı māte.
83 Pakā dhānat maı dıyā.
84. Pakıl kal sôwādeı hal.
85. Parbatat durar dımā puhat bān,
baralāk khôje śukān dhān.
86. Pare kal aımāı gatı,
kar nātı kar putı
87. Paytā pālmārā, karkarā lar mārā,
tapat, dıntolaı gātô śakat
88. Pāpar parachıt
89 Pāpır lagat yamdutar śastı
90 Pāpır pıthat mon.
91. Penkathe padma
92. Penkar kachu letset
93 Penke kathıyı mıle.
94 Pô naıkıyar bhāgın pôh,
mātı nāıkıyā bākaranı chôh.
95. Barāı nôkhôwa kachu
96 Barı mātır kalā kôbāı dôbāı jı pāta
97. Bākarār padma
98 Bātar kachu gāt ghanhā
99 Bātat nāngal nāchachıba
100 Bane mārā rôwā
101 Bāra hāt kerelār tera hāt guti.
102. Bāṇhar āgar bhôl.
103. Bāṇhar āg tal jāôk,
kāurır rang chāoṇ
104 Bāhıre rang-chang,
bhıtare kôwā bhāturı.

105. Bidhan mārā (kan kathiyā mārā)
106. Bechar kān kāti khalıhā karā
107. Berāi śah khôwā.
108. Bôjār ôparat śākar āntı.
109. Bhākharır dhānô āharı nakāre,
larākô śukāı nāmāre
110. Bhıthıt dubarı gajā
111. Bhāt nôhôwā khātat thaba.
112 Bhādat karı kal rôpan,
sabangśe mare Lankār Rāvan
113. Bhım kalar gurıt sar he chapāı
dıye.
114. Bhukute kal napake
115. Mahe bagalıye dukurı.
116. Māchar bal pānıt,
chepar bal ghānıt
117 Māchar larphar bāmı,
bhārar larphar sangı
118. Matı betıye kandalar mul.
119 Manıle dhān, namānıle patān.
120. Manuhe pratı mantô,
dhane pratı kantô.
121. Mıcha katha sıchā pānı,
erı dıya eı jānı.
122. Murat nangal lāgıl.
123. Merar pak
124. Mọmāıe kāth kāte,
māmıye pānıhon dekhe
125. Jadı barashe Āgône,
Rajā jāı magane, jadı barashe Māghar śesh, dhanya Rajār punya desh.
126. Jadı lāgıba lage rın,
khedı bara garu kın.
127. Jār buhrı gāı khālat pare,
siehe tār lejat dhare.
128. Jāre nôwarôṇ nam śunıba,
take jaw dhan kınıba.
129. Jôwā machtô dāngar.
130. Rajāı bhal pāı jāk,
dheṇkı pôkhātı nalage tak.
131 Ratı juhalat sat hāl bôwā,
dınat sôrôpā duparalāı śôwā.
132 Rulô jıka hal dhunduli,
śālıkāı kanı pare phukāı badulı.
133 Larar mel, kalar bhel.
134. Lau dangar haleô patar tal.
135. Lagıle śare, janmile mare.
136. Lage tamôl nālage,
nalage tamôl lage.
137. Lekhı pahrı mare dukhe,
māch dharı khāı sukhe
138. Lerela parā laru,
cherela parā garu.
139. Śagunar śāôt buhra halôwā
namare
140. Śāôn Bhada mahıya manuh.
141. Śalar mājat sıngı.
142 Śıng thakıle halat baba parı.
143. Śıng bhangı damurı hôwā.
144 Śıngā hôpā dıyā.
145 Śıkat dıyā māch
146 Śımalur kar dekhı,
take āche pakhı rakhı.
147. Sangır bhar dıngıt anrā.
148. Sāngôrat gal chıngā.
149 Sāt ghātar chengelı.
150. Sarıt pelābalāı nāı charı,
nāı barıt banh,
dharıt pelābalı nāı kanı,
dıye rupat jānh.
151. Sıchanıte sôwe.
152 Sudā narāt tang dıyā
153 Seô hale pakā dhāne bāt dıye.
154. Sônālı pathar.
155 Svargarô tarā, pıtarô tarā.
156. Habar dınat kukureô maı tāne.
157. Hātar kuthār bharıt mārā.
158. Hatıre hal jôrā.
159. Hāte ānı pete khôwā.
160. Hāl nāı Haladhar,
laru nāı Gadādhar.
161. Haṇhar thengat mah bali.
162. Haṇhe maṇhe sānā.

(II) RELIGIOUS

1. Arjunar rathar sārathi Nārāyan.
2. Āhòṇte lāngath jaòṇte śuin, lagat jāba pāp puin
3. Ki gòsāin ākoli, śarāi bharāi prasād diòn ; teòṇ nājāi bujani.
4. Kugrahe dharile thākurò kukur.
5. Ketui pāle hetu harāi.
6. Gāt gòsāin nòhòwā.
7. Gòr māri Gangāt pelòwā.
8. Gòbadhiyār Gangā snān, garu māri jòtā dān.
9. Tale gò badh, òpare brahma badh.
10. Tulasir lagat kalpatuwār mukti.
11. Dayār samān dharam nāi.
12. Dātāi dileò Bidhātāi nidiye.
13. Dāne durgati khandāi.
14. Dile pāi.
15. Durair Gangā òcharat milā.
16. Dhanei dharmar mul.
17. Dharmat thākanta Hari, nachāranta sanga
18. Dharmāputra Yudhisthir.
19. Dharmar sāreng batāhe bāi.
20. Dharmar tulācheni.
21. Na devāya na dharmāya.
22. Patir punnye satir punnya.
23. Patit Bāmun swarge jabar man, dhòwā kòwā kare jajna anneshan
24. Par arjan pare khāi, kartā māthòṇ narakak jāi.
25. Pāndav barjita deś
26. Brahmā Hare chinte jār charanar renu, hena Hari Brindābane chāri phure dhenu.
27. Birali brat
28. Beśyār ki ekādaśi.
29. Baikunthat āsur milil.
30. Brindāban eri Mathurāk jòwā.
31. Bhaktit mukti mile.
32. Bhayat Bhagabanta kaṇpe.
33. Bhutar mukhat Rām nām.
34. Maramar michā kathāt Chittraguptai hāṇhe.
35. Māndhātār āmòl.
36. Mānuhe pānge Isvare bhānge.
37. Mālir phule deuri śuwā.
38. Murkha baidya Jama sama.
39. Jata dekhe gāji kal, tata uthe nāmar bal.
40. Jampuri nidānar thāi, iyāt dile tāt pāi.
41. Jar pòne Brihaspati pòn, tār gharat nabai kòn.
42. Ji dewar ji pujā.
43. Rasate nām thabā.
44. Rākhile Isvar, mārile Jam.
45. Rākhe Hari māre kòn.
46. Rāmatò bhakat, Haritò bhakat.
47. Lakshmi chanchalā.
47. Lakshmir barputtra.
49. Lakshmi mòr bòlā.
50. Lakshmi Sarasvatir mil nāi.
51. Lòbhe pāp, pāpe mrityu.
52. Śaktar bhakta.
53. Śakti icchāi bhakti.
54. Śibar kāshat Rakshākāli.
55. Śudar mukheò veda śikibā
56. Śradhat mekuri bāndhā.
57. Śamai thākòṇte nām lòwā.
58. Śaktar bhakta, naramar yam.
59. Sāt kānda Rāmāyan pahri Sitā kār bāp.
60. Sākshāte Krishnak dekhi āru ki pāpak lekhe.
61. Svadharme nidhan bhāl, para dharma āhukāl.
62. Swarge marte phārāk.
63. Harak dekhi bih khāi.
64. Har-Gaurir milan.
65. Hari-Har ātmā.
66. Hāt meli swarga chòṇwā.
67. Hurmur jātrā, ji kare Bidhātā.

(III) SOCIAL

1. Āgharir ghar karā.
2. Ajāt gachar bijāt phal.
3. Ajnyān Bāmunar jajmān.
4. Atithiō ral, chāulō sijil.
5. Abangśat Rajā.
6. Amānuhar ghaīnitkai bhāl mānuhar ligiriō bhāl.
7. Ākālar bhāt, nidānar mat.
8. Ākhair tapat, tirir śapath, sree Luitar bāli, iyāt ji sajāt jāi dinate duchaku khāli.
9. Āgaiye āchilō dōwāni-mōwani gōwāle bulichil āi, etiyā halo nej-gōbari, pālat nāpāōṇ thāi.
10. Āgaye jen etiyāō ten, mājatehe dekhichā bhakat jen.
11. Āngulir majedi pāni nasarakā.
12. Āṇchalat jeu bāndhā.
13. Āchale bichale Lātiō pichale.
14. Ānjā chakhār ākāl nuguche.
15. Ānjār māch dhariba nājānā.
16. Āji bhikhārini, kāli pātrāni.
17. Ātār gune ātāni, ātā nahale ethāni ebāni.
18. Ādār bepārir ki jāhājar khabar.
19. Ādhār gilā ajagar.
20. Ānar ān chintā, buhri bāmunir dukhani kānar chintā.
21. Āpōn gharar rāini, parar gharar daini.
22. Āpōnār gā tektekiyā, parar gā lai pāni chatiyāi.
23. Ālahik nidibā thāi, bārir pātpachala khāi, ākōw buhrā gālaikō hāwariāi.
24. Ālir murat chali dharā.
25. Āśritak abhay dibā.
26. Āhak nāhak bar, sewōṇta phāli mar.
27. Āh bar dekā bōj khāba jāwṇ.
28. Āṇh lukābā bāṇh lukābā, gāl sōpōrā kat lukābā ?
29. Āhichā bhakat bahā śilat, lar char karile maribā kilat.
30. Āhilōṇ bhakat mārilōṇ khuti, chāul charu nidile nājāōṇ uthi
31. Ārir mur chitalar gadā.
32. Ikān sikān karā.
33. Indrar sabhāt pheṇchar kuruli.
34. Indurarō sindur gōlāmarō bhājā māch.
35. Udak tek-rakhiyā karā.
36. Udar sātpurush kechā māch khōwā.
37. Ubhalā gach dekhile ātāye bāgi kuthār māre.
38. Umaihatiya śa bāhi hai.
39. Ulta chōrā girik bandhe.
40. Ek thāir thākur, ān thāir kukur.
41. Ek kil māri sāt kil khōwā.
42. Ek thāir buli ān thāir gāli.
43. Ek gharar pātnād ek gharar jari, ek gharar pāni tōle hōrṇ kari.
44. Ek chāi bar, ek chāi ghar.
45. Ek gāōr, ek māōr.
46. Eke buhri nāchani, tāte nātir biyā.
47. Eke mukhe dhān chirā, eke mukhe chāul chirā.
48. Eke mare śōke tāpe, tār upari kukur jāpe.

49. Elāgık nakarıbā belā,
elagık he pābā barashunar belā.
50. Elekar pelek, kukurchôwār
bhāgınıek.
51. Ojāi rajāi samān
52. Ojā rajā nôhôwa deś.
53. Ojar nākat khare khôwā.
54. Oth kāti ôth rangā karā.
55. Oth chepile piāh ôlāi.
56. Othat ghā, bhāı śahur ôjā
57. Opajı gôt bhāt gıle.
58. Oā nınde kôwā,
kôwā nınde bhedelı môwā.
59. Kanā kujā bhengur,
etını hārāmar lengur.
60. Kanı pāre hanhe,
khāı Bhakat dāhe.
61. Karı dharı gārıya nām.
62. Kadam phulıyā mur.
63. Kamārar dım dım Banıyār kālı,
Dômar rau chıtal hāte hāte pālı.
64. Kapālar sındur akshay hawk.
65. Kalıyā dantāı ārje,
dhalā dantāı khaı
66 Kakāl bhagā bırālı gôsāı gharat
śôwe, gôndhôwā mukh khan
gakhırere dhôwe.
67. Karıba nôwārar bar katha,
khāba nôwarār bar hāthā.
68. Kanā pôr nām Padmalôchan.
69 Ka nôbôlônte Ratnāwalı pahre.
70 Karāı bhānga dant
71. Kār khāôn kar lawn,
dôbhāg ratı ghar nāpāôn.
72. Kālır larāı parahır gıt gāı
73. Kāta kān chulıre dhāke.
74. Kānıyār khôlā, bhakatar mālā.
75. Kātı mahıyā kukur
76. Kālı pujā ghare ghare,
Śalagrām Śukāı mare.
77 Kānar pôkā kāhrā
78. Kān kātā ôlagani.
79. Kauriye kāurir mangah nākhāi.
80. Kāta ji kāta, repā kiya ?
81 Kāk kam kône pātiyāba,
jāke kam sıe batıyāba.
82. Kārjyar bugiyā bhaw,
chāgarô gakhāle pāô.
83. Kān kātā kukur.
84. Kāchıt kāchıt byābhichāri,
chāgır mukhat jathā dāhri
85 Kānat khılā, pıthıt kulā,
jı bôlā tāke bôlā.
86 Kātuleô tej nôlôwā
87 Kākô kewe nôbôle kākā
ātāıre dāhrı chulı pakā
88 Kār gharar mānık,
kône khedāı pānık , hāt bāwdı
mātı ān, chumā khāôn khānık
89 Kālô kāl bısham kāl,
chāge cheleke bāghar gāl
90 Kımān pānır māch.
91 Kukur chıkan, grıhasthar jaś
92 Kukur buhrā hale phāphare
dhare, mānuh buhrā hale
prakrıtı lare.
93 Kukurar bhukanıt hātı phırı
nāchāı
94 Kukurak nıdıba lāı,
chôtāl erı majıyāk jāı
95 Kuhar āge mad khāı,
petô nabhare jātıô jāı
96 Kukurar thengat jnān thôwā
97 Kukurar petat gheun nasaı
98 Kukurar lej sekıleô pôn nahaı
99 Kukur echhāı tāngôn
100 Kerketuār bānhar pāteı bheti.
101. Kewe mare, kewe Harı
Harı kare
102 Kechut śagun pare
103 Kônô kônô pākat,
thôrāô sômāı nākat
104. Kôk chāle māch khujıba nālāge.

105. Kônôk dekhi bhat randhe,
kônôk dekhi duar bandhi.
106. Kaurabar bhat khai,
pandabar git gai.
107. Khabi ahur, khabi śahur ;
khabi atar, khabi katar.
108. Khai pat chira.
109. Khanik khai, phutiek jiya.
110. Khai dai bônda atar.
111. Khar khôwa jibha,
mukhat ahe kiba.
112. Khôwa patate haga
113. Khôje kharani diye lôn,
ene ôbhatanit thake kôn.
114. Gajendra gaman.
115. Gargayaṇ pichal bat,
dekaô nichini, buhraô nichini
ataire eketa that
116. Gachat utha mare,
laga hôwai bhare.
117. Gajmura hôwa
118. Gal katha guchil
119. Gawe sukhi, pete dukhi,
thak bhenna changat uthi.
120. Ga chôwa manub.
121. Gar kapôr petar bhat nathaka.
122. Gat nai bal, naô sômai jhapar tal.
123 Gat nai chal bakali,
mad khai tini tekeli.
124. Giri nôhôwa garu,
dhakani nôhôwa charu.
125. Giyatir lara gachat uthil,
am nahale bhôje milil
126. Girihaṇt mare kharali khai
chôre niye lapha dai.
127. Git ahile sur nahe.
128. Gunat dharôṇte buji dada kiman
dhanudhar.
129. Gô pô lô chiniba nôwari.
130. Ghar muwa ghôra,
ban muwa bara.
131. Gharar khai banar ma'h kheda.
132. Ghar Śature Ravan badh.
133 Ghar chôwai diôṇtai kherô
nadaliyai.
134. Ghainie mach khai bôndar maran.
135. Ghainihe ghar.
136. Ghainie bhangile kaṇhi,
pelale khalkhalai haṇhi,
bandie bhangile katara,
Gargaôṇ palegai batara.
137 Chaku mudi adharkhôwa
138. Chakut tel di kanda.
139. Chapaniya chapabar gun,
taptapani śun
140 Charut bahabar chaul nôhôwa.
141. Chakulôre bat nedekha hôwa.
142. Chaku muda kan jaga
143. Chaka charai bhanga diya.
144. Chari chakur milan.
145. Chalar kuta berar mati.
146. China bamunar lagun nalage.
147. Chinar chaul khaba ga jai sari,
achinar chaul khaba tini
jugar bhari.
148. Chikantema mayrar pakhi,
bhenet bhenet kare makhi.
149. Chungar badulir dhôl jen kani.
150. Chukat thaki bukat khôwa
151. Chukar bhekuli chuke chine.
152. Chôr bechi hale kilar sarah.
153. Chôre nere chôr prakriti
śahai nere śar,
nahawk dôm bargiri,
nadir kulat ghar.
154. Chôr pôr mukh khanihe.
155. Chôrar sakshi matal.
156. Chali marak bejare gun chaôṇ.
157. Chatra chagal chai,
baraśun dilei nai.
158. Chal chiga dhekurar bagh rai
nam

159. Chāgale pāt khówā diyā kathā.
160. Jālat parā bāgh.
161. Jāpi lāthi tanā,
cāk ere kanā.
162. Jiāi Jiāi chāl kāhṛā.
163. Jiā baṇri.
164. Jiāt nidiye dahikuti,
marāt diba chiri ānguthi.
165. Jui pāni ālag karā.
166. Jóró jór pāvā jór,
tāi hārit khāiti,
si garu chór.
167. Jór jār muluk tār.
168. Tip tipali charāi tipa mārile mare,
ākāshalai uró uró kare.
169. Tutukiā nahale gāoṇ nabahe.
170. Tengā khāi nākhāi pāni,
Yame mānuhe tānā tāni.
171. Lājat kāj harāi,
tópanit bhój harāi.
172. Tóp'lā dekhile tupuli nāche.
173. Thenge hāte japiwā.
174. Dāngar man dukhiyā nahai.
175. Dāngarar dāi pichali jāi,
sarur dāi khāpe khópe khāi.
176. Dāl pachalā mārā.
177. Dómar lagat māró chital,
mariyār lagat khundó pital,
bāmunar lagat meló bidhi,
chórar lagat khāndó sindhi.
178. Tapat pinda khuówā.
179. Tini muriyā buhrā.
180. Tini kāl jāi ek kāl thākā.
181. Tini pikar Srirām Barā,
tāre eti chāti dharā.
182. Tini telani māri khówā
183. Tiri, miri, bhātou, kówā ;
e chārir saṇjāt nópówā.
184. Tulā hen napārai bhār bāndhe śil,
ketkuri pipirāi parbat
khan gil.
185. Teliyā kānde tel pelāi,
kapahuwā kānde letpetāi.
186. Tór hale mór,
mór hale bāperaró nahai tór.
187. Thān harāle mān harāi.
188. Danda karibalaió lag lāge.
189. Dahar lāthi ekar bhār.
190. Dah jane gāl óphandāle Medhió
chór.
191. Dāgā diyā.
192. Dām chāi kām.
193. Dāi lāgilehe dāi bhānge.
194. Din dekhi bheś lówā.
195. Dukhar upari dukh,
kukure kāmóre chāwāle
daliyāi, tathāpi nimile sukh.
196. Dukhiró din jāi,
sukhiró din jāi.
197. Dustar latpat santar maran.
198. Dekhan suan.
199. Dekhi śike, thoki śike.
200. Dekhile chaku tóke,
nedekhile hiyā póre.
201. Dhanabantar samódhan,
nirdhanir krandan.
202. Dhan dile són,
són dile daṇtāl hatió pón.
203. Dhan lāch, dhan bāch,
dhan hale bhal māch.
204. Dhar jari mār tāngóṇ.
205. Dhari ānā bāndar.
206. Dhui pakhāli kólāt lai teóṇ
bóle tāi ;
māri dhari bātat thai teóṇ
bóle āi.
207. Dhenu chāriba nājāó jādu kón
Baruār pó.
208. Nakhar pithi jen kāpór.
209. Nakhar murat tel di khówā.
210. Nate na buri,
purani hale cha buri.

211. Nadir hanā, pāikar thāna.
212. Napungsakar pungsaban.
213. Namarileö dah janar lagat chaku mudibā.
214. Nariyā chāi pariyā
215. Nāi marā buli ki marāö dekā nāi.
216. Nāi nāi chāul pāt,
bahai de sudā bhāt.
217. Nāi māmātkai kanā māmāi bhāl.
218. Nāö katönte mākö hal.
219. Nāör garbhe maör garbhe samān.
220. Nākat tel di śöwā.
221. Nāgrā pitā diyā.
222. Nāchiba nājāne chötal beṇkā.
223. Nānnang nabastrang.
224. Nām śunile mātite sāt kil.
225. Nām kīhriba nöwāri tāwai böle.
226. Nijar beli ātipati,
lökar beli chuwā māti.
227. Nijar nāk kāti satinir jātrā bhanga.
228. Nijar mukh benkā,
dīpanit chāri char.
229. Nijar neöthanit tel diyā.
230. Nidiyak kutum thīkak bhāle,
tīk pām mai nidān kāle.
231. Nidibar deö bār.
232. Niyarir murat sari.
233. Nehāṇhibi mök suṇchariba tök.
234. Nair samān baba kön,
āir samān haba kön.
235. Pakā phöṇrā āti pelābā.
236. Pakā chulit sindur pindhā.
227. Parar öparat pāle pāni
dhāli tini garāh khāi.
238. Parar öparat khāi,
bhatiyā pānit jāi.
239. Parar chakui bāt bulā.
240. Parar öparat pāi dhan,
bāpe pute kirtan.
241. Parar gharalai jābi,
mör diyan thöwan chabi.
242. Parar par, batat pari mar.
243. Parat āś, banat bās.
244. Par ruchi kāchan,
sva ruchi bhöjan.
245. Par chidra pade pade,
āpön chidra nedekhoy.
246. Pahur bhalekā bheleki,
garur chelekā cheleki.
247. Pāgalar göbadhei ānanda.
248. Pāgale ki nakai,
chāgale ki nākhāi.
249. Pāṇchö āngulire khāi
buhrāi thelilehe jāi.
250 Pāṇchö ānguli samān nahai.
251. Pānat chun pichalā jagar.
252. Prān jaök, mān thāök.
253. Pich dile parbatalai pithi.
254. Pitri bine prithibir mahābhār,
mātri bine bhöjan chārkhār,
bhrātri bine śature pāi lāi,
bhāryā bine kuchit nāpāi thāi.
255. Pristha bhanga diyā.
256. Petat bhök, mukhat lāj.
257. Pet phāliléö ka etā nölāi.
258. Pete bhāte khāi.
259. Pehi māhi bhari āche gaöṇ,
āi nāikiyā laghöne jāöṇ.
260. Pöhaniyā kukur,
saṇchaniyā kāpör.
261. Prahārena dhanajay.
262. Pharingā jāṇh.
263. Pharing phutā jönāk.
264. Phātā haök, chita haök,
patar tangāli, saru haök, bar
haök, Bhuyaṇr pöwāli.
264. Phāndat bhari diyā.
265. Phular tagar, māikir jagar.
266. Bangahe mangah khai.
267. Ban nöhöwā kamare phālar
marihā māre.

268. Barar michā sunibar ichhā,
naramar uchit, śunibar
kuchit.
269. Bar dhākurāk bhāt kāpôre nāte.
270. Bar naôr kāndāri,
rajāgharar bhāndāri.
271. Bar bar ghôrai nāpāi ghanh,
tatu ghôrai bichare māh.
272. Barār gharat tarār gāthi.
273. Baruarô edin, dharuarô edin.
274. Bahiba janile matiya pira,
khaba janile chāule chira.
275. Bastur ubhainadi.
276. Baliye nirbaliye kihar hatāhati,
dhaniye nirdhaniye kihar
matāmati
277. Bahra tuta dôsh.
278. Bair pô nahai môr he pô,
pāti naikiyā matit śô.
279. Bajie nubuje pônatir môl.
278. Bātat pāte, tirit khāte,
eduiyôkô alagat kāte.
279. Bātat pālôn kamār,
daô gahrôwā āmār.
280. Bāndir bābranit gap.
281. Bāndar nachuwā diyā
282. Bāp kālat nāi gāi,
chālani lai dôba jāi
283. Bāpatiyā sāhôn
284. Bāparô bāp thāke
285. Bāpar biyā dekhuwā.
286. Bāp chāi betā.
287. Bāpek maril khāba laba nôwāri,
putek haiche bāghar pôwāli.
288. Bāmun chāi dakhinā,
ganak chāi bhojani.
289. Bāmunarô edin,
bahuwārô edin.
290. Bāra seriyā kānhit khud chāular
bhāt, diyārô dhik dhik
khôwārô lāj.
291. Bārata māhat terātā jagar,
sadāi nuguche etāi lagar.
292. Bārā bhātat bahi phurā.
293. Bāre bhatarā kathā.
294. Bāhire chuлār pher,
bhitare dhakuār ber.
295. Bāhrā bhātat bairi parā.
296. Bidurar śajyā.
297. Bir bhôgyā basundharā.
298. Bilat parā hātik śiyāle nej jāche.
299. Birāli chāle bāgh chāba nālāge.
300. Biyat nārad nāmil.
301. Biyār pichat lāô doliôwā.
302. Buk phāte, mukh nuphute.
303. Buku jurābar thal nôhôwā.
304. Bujāk bujābā ākāre prakāre,
nubujak bujābā dhakā
chāpare.
305. Buhrāi buhrāi kathā kai
kathāi kathāi kāhe,
dekāi dekāi kathā kai
kathāi kathāi hanhe ;
larāi larāi kathā kai
kathāi kathāi dandh,
tiriye tiriye kathā kai
kathāi kathāi chand.
306. Buhrār kathā nuśunā dekā,
tānat pari kiya kekā ?
307. Buhri natir nāchan chār.
308. Buhri śālīki māt nadhare.
309. Buhri maril bhāle hal,
sikhani kanthaô môrei hal.
310. Bej Bāmun kôwā,
etini parar khôwā.
311. Beijir kānedi sarakā.
312. Betik māri bôwārik chakôwā.
313. Bai khāba nôwarā karā.
314. Bôle rāge hai kapālar bhāge.
315. Bhayate kekôrar gant bicharā.
316. Bhāir samān mitra nāi,
bhāir samān śatru nāi.

317. Bhai bhāį kandal pare pāı sā
tirutāre kandal gharei prabas.
318. Bhāngak ohingak bar naór khóla
319. Bhāngā sabhat rāg tānā.
320. Bhājanar bhojan
abhājanar galagrah.
321. Bhāt khaonte pānı khówā.
322. Bhāle pāı bhālak,
jābare pāı khālak
323. Bhıjā mekurı
324. Bhıshmar pratıjnā
325 Bhukā kukure nākāmóre.
326. Bhukıyā gal pāt kātıbalaı,
nıbhukıyāı bóle matıte dıyā
327. Bhurut kare Gópınāth,
kāl khale Jagannāth
328. Bhutar uparat Dānab.
329. Bhekulır pıthıt nóm gajıl
330 Bhemtó bhemtó kalahar kāntó
331 Bhelengı lāgā pahu
332 Bhókar bhāt, pıyāhar pānı
333 Bhókehe bhātar ānjā
334 Bhójanar belā kı kular bıchār
335. Bhójar khāhı
336 Bhótar kukur
337 Maı harınā parar khāón
śunıba nówārón atithır nau
338. Maı jadı haón bāpar betı,
chótāl karım chākır gatı
339 Marār bahrā gālı nāı
340 Marır kharı rājār karı
341. Marā sāp galat ārı dıyā.
342 Marı matı nópówā
343 Marıleó nere dhananjaı bāyu.
344 Mari rang dekhuwā
345. Mare Bamun kāte kharı,
tenwe nere dakhinār kari.
346. Mare urulı pungā,
mare padulı śungā,
mare nadır kular gach,
mare elap pānır māch
347 Maharır talar mah
348 Mahādewar dhane kuber bhanrālı.
349 Mayrāk dekhı ghanchirikār
pekhan
350. Māıkır chıt, krıpanar bıt
351 Māó haı bóle lawnu chór
352. Māó chāı mukhalaı,
ghaını chāı hātalaı
353 Māk marı jıyek ópaje,
tenwe tınıtār póh nuguche.
354 Mākatkāı jıyek kājı,
dhenkı thórāre bate pājı.
355 Māk gótrı jı karāı bhājı khāı,
bāp gótrı pó banıjalaı jāı.
356. Makó jen chalan phuran.
357 Mākhır murar gheun kāhrā.
358 Māghar jāre mahar śıng kanpāi.
359 Māchar telere māch bhājā.
360 Māchar gā dhówā.
361 Mātıle kıló khābā,
nāmātıle bhójo nākhābā
362. Mānuhe paıchā kare,
paıchāı mānuh kare.
363 Māmāther gāıdówe,
mór nām dudh kónwar
364. Māhır āgat mamār galpa
365 Mıtırar mātıbā āgat,
hatır khuchıbā kānat
366. Mukhat ódak dıóntā nāı.
367 Mukhar mākhı khedıba nıjānā.
368. Murar chulır samān paramāyu.
369 Murkha putratkaı nırbangśa
hówā bhāl.
370 Mur khurāónte larā marıl,
bejar gāt he jagar lāgıl.
371. Mur lukābar thāı nóhówā.
372 Mure bharı kāhrā.
373. Medhı mātıt bahıle āne gāt
khāndıbahe lāgıl.
374. Melat bahı namāte uchıt,
pāpe chuwe kınchıt kınchit.

375. Mausānā māt.
376. Jata dekhe nit nit,
chaku kare pitpit ;
māhe pakhe jābi,
bar pirākhan pābi.
377. Jata dôsh, Nanda ghôsh.
378. Jadi hai muni jan,
teôṇ sôdhe tini jan,
379. Yam, jôwāiṇ, bhāgin,
itin nahai āpôn.
380. Jate thākibā sarbati kāl,
tār ki tāl-betāl.
381. Jate jāi jugi, tate kubākubi.
382. Jate rāti tate kāti.
383. Jame nileô niyā,
jôṇwāi nileô niya.
384. Jake bôlā āpôn,
siye bhar iba chapôn.
385. Jār gharat pāt pāribā
tāk nôbôlā śudā,
jār pawat sewā kāribā
tāk nôbôlā godhā.
386. Jār pô melat nāi tār mel śuda.
387. Jār ji swābhāb marile tute,
jār ji swābhāb bhumit lute.
388. Jār nāi maiam, tār nāi dharam.
389 Jār khāba jibar man,
śauchalai galeô ājôre ban.
390. Jar biyā tār um nāi,
chuburiyā udhātu khai.
391. Jāre hante śiṇkhā sindur,
tāke kare bhôkôrā indur.
392 Ji dekhe tāke lekhe
393. Ji jāk kare āpônak kare.
394. Ji haba liṅgā si hal,
kāniye kasthāi gal.
395. Juṇjar kukurā.
396. Jetiyā māriba dhôlat chāpar,
tetiyā laba nurat kāpôr.
397. Jetiyār din tetiyāi gal,
sāndah khôwā bāli tal hal.
398. Jetiyā pariba kālar daśā,
pātir tirutāi bulibā pehā.
399. Jātiyā āhe bhatar,
tetiyā lai jaṇtar.
400. Rajār ākrôś, bajār ākroś.
401. Rajāk kakāi nôbôlā.
402. Ranat gai kalā pare,
tel nāpāi bekur dhare.
403. Rahār Rahdai,
Tipāmar Bhādai,
Salgurir Āghoni Bāi
tiniô tinir dingit dhari kānde,
samandhar ekôdāl nāi.
404. Raij dāngar ne rajā dāngar.
405. Rāj bhôl gaj bhôl.
406. Rājāi māre samudre bure.
407. Rājāi napatiyāi,
bhārjāi napatiyāi.
408. Rājā jone Rāmsing,
mantri tene Hitingting.
409. Rājār dandit kātā jāi,
tirir dandit pīnti khai.
410. Rāmar kājalai baidar helā.
411. Rāmar khai Rībanar git gāi.
412. Rām Rābanar judha.
413. Rāmo nāi Ajôdhyāô nai.
414. Rāhit nidiba hāt,
larā-chôwālikô lagône
nathabā, dibā gadhulite bhāt.
415. Lāgi thākile māgi nākhāi.
416. Lājat kāj, harāi,
topanit bhôj harāi.
417. Lājat nabai bhār,
bôrāt bhānge hār.
418. Lājuwā Bāmun, kāhuwā chôr,
duyôrô kājar pare ôr.
419. Larāi pāni pelāi, buhrā pichali
pare.
420. Lakshman jen bhāi.
421. Lekhā pahrā barjit,
Harmôhan pandit.

422. Lemtau bhāri.
423. Lôkar charat bahā barmānuh.
424. Lôkar murat kathal bhāngā.
425. Lôkhar ānguli juit di khôwā.
426. Lôkalai hul puti āpuni mare phuti.
427. Śatur hanhuwā mitir kanduwā.
428. Śaturar chāgalar kān muchariô
sukh.
429. Śalikā chilān.
430. Śesh rakshā mān rakshā.
431. Shāthi buhrir nāti bhatar.
432. Shôlat nāsādhe put,
kātit nākāte sut,
bishay kālat nakare māgan,
nadi pāi nakare gāhan,
hāi put, hāi sut,
hāi māgan hai gāhan.
433. Śrimantar āpad nāi.
434. Sajjanar māt, hātir dānt.
435. Satirô mati lar hai.
436. Satô bhāir mur pakā,
kākô kewo nôbôle kakā.
437. Santar sukāl, dushtar akāl.
438. Santar lagat phuribā, khābā guwā
pān ; dushtar lagat phuribā,
katā jāba kān.
439. Sabhā śuwani lôk.
440. Sampadar bhāi bhani,
nidānar kar kuni.
441. Samāne samāne kare kāj,
hāre jike nāi lāj.
442. Sāji kāchi ôlhale bāndariô sundari.
443. Sāt purush gal tingat ghar,
etiyā bôle môk bathā dhar.
444. Sāt rajār chāul khôwā.
445. Sāt senā mātit, dhôd sôwe pātit.
446. Sāte tita māhe pithā.
447. Sāntôr sāntôr nij bahubale,
Sānturiba najānile jā rasātale.
448. Sāp neular samandh.
449. Sāhar parichay.

450. Siyān tirir giyān budhi,
bhatarat lai kathā sudhi.
451. Stri budhi pralayankari.
452. Sudhi puchi kare kāj,
hāre jike nāi lāj.
453. Sônar sanchar haôk.
454. Sva nāmā uttamā,
pitri nāmā madhyamā,
śahur nāmā adhamā.
455. Haba chali buliba bāp,
tehe guchiba manar tāp.
456. Harāleô bichārôntā nāi,
marileô kāndôtā nāi.
457. Harāl parāl Kāsyap gotra.
458. Hāni di khāi, ringi di palāy.
459. Hākim larileô hukum nalare.
460. Hāt dighal mānuh.
461. Hāt lar mānuh.
462. Hātat nāi kantô,
bar sabāhalai mantô.
463. Hatat bandhôwā saukā,
berat bhānga dhaukā.
464. Hāti chôr āge āge jāi,
bengenā chôrak bāndhi kilāi.
465. Hātik hātere thelā
466. Hatikô rām rām māhutokô chālām.
467. Hāpāi āne tiri, bôndā ôparate giri.
468. Habingat lôn sastā,
dehār bā ki abasthā.
469. Hārit khāitik hanhiyāl diye.
470. Hānh chôrar murat pākhi
kathāl chôrar āthāi sākshi.
471. Hudu khedā diyā.
472. Huduk Bar Baruā patā.
473. Hem tālar kôb.
474 Helāi kārja nāś,
nirdhanir budhi nāś.
475. Hômar gôndh nôpôwā.
476. Hôwā anjāt lôn diyā.
477. Kshanmārā ban.
478. Kshane rushta, kshane tushta,
tushta rushta kshane kshane.

(IV) MORAL AND PHILOSOPHICAL

1. Atı bhaktı chòrar lakshyan.
2. Atı buddhır galat jarı.
3. Ati darpe hatā Lankā.
4. Atı chırı hata chırı.
5. Atı hāṇhı atı kānnā,
kaı gaıche Ramchannā.
6. Artha anarthar mul.
7. Aparāk pār karı laı ānā ānā,
Sreematık par karı khoje
kānar sònā.
8. Abhāgā jalaı jaı,
hule bındhe barale khai.
9. Abhābe swabhāb nashta.
10. Abhābat upāı olaı.
11. Abhyāsar nar karnapathe
kare śar
12. Abhımanyur chakra beṇhu.
13. Abhòkar naò muthı.
14. Aranye ròdan.
15. Alap arjan, bıstar bhòjan,
seı purushar darıdra lakshyan.
16. Alpa bıdya bhayankarı.
17. Āı sıtā pātālak jāba
kāk nıba kāk thaba.
18. Āı gaıchıl hatat, khòj dekhıle bātat, Āı oh Bīpa oh hātıtò ımān dangar !
19. Āıdharatkaı bāıdhar chār.
20. Āır gharat jām, duı hāte khām, bıdhātāı bòle maı lage lage jām
21. Āırò bārta, Gangārò jātrā.
22. Āılā anguthır pāk.
23. Āṇusır dhār purnımāt sujā.
24. Āò pāke dharā.
25. Ākaśat dhuturıa lgòwā.
26. Ākaśalai thuı pelāle mukhat
pare.
27. Ākhaı phutā kathā.
28. Āg bharı chāı pıch bharı pelābā.
29. Āgar garu bāghe khāı.
30. Ānjāt nıdeye lòn,
pıtıkāt jāı tını gun.
31. Āchak lābhat kātı,
mularò hātahātı.
32. Āchılò jene haıche tene,
haıchò jene habı tene.
33. Āche dān nāı samıdhān.
34. Āche kathā napare manat,
Sıtaı kande Aśòk banat.
35. Āchò bagalı āchò chai.
kar pānı katat jaı
36. Āndhārar pıchat pohar.
37 Ānā laga dhup.
38 Āpadat ajugut
39. Āpad thāke duwār chukat,
sampad thāke barır òrat.
40. Āpad kālat budhı bhòta.
41. Āpad kālat ane gal hengaı.
42. Āpunı langath jagatak bar.
43. Āpunı āpònar śatru.
44. Āpaıtā banhat ghune dhare.
45. Āpòn hāt jagannāth.
46. Āpòn sute palu bandı
47. Āpòn bhāleı jagat bhāl.
48. Āpònār chāgal,
nejate kātak ba dıngıte kātak.
49. Āpòn budhı sarba sidhı,
parar budhi gā udi.
50. Ām pharmutıyāṇte lāthiò harāl.
51. Ārāmar niswas pelòwā.
52. Āi ıchhāı byāe.

53. Ikāne sômāi, sikāne ôlai.
54. Iohha thākıle upaı ôlai.
55. Idāle chamah sidāle chamah,
mai bāndara jim kemāh.
56. Iat mārıle tipa,
Gargaôn palegaı śıpa.
57. Ui matı kapal.
58. Ugha chereki jen ghurı phurā.
59. Utala panıe phen kāte.
60. Upakārıka ajagare khaı.
61. Uburı haı parıle bangıleô nakāte
62. Uburı karı dhala; tôp dharı napara.
63. Urı ahı jurı pare.
64 Ulta bujılı Rām.
65. Unapanchaś bayu.
66. Rın śesh, byadhı śesh.
67. Engar dhule baga nahaı
68. Ek buhrır duı kām,
dhān bāne chôhe ām
69. Ek thalı anjıt etā jāluk
70. Ek hatar hul duı hāte kāhrā.
71. Ek duí, ek juı
72 Ek baraı dhān khaı,
ek barīı hān khaı
73 Ek kalón dekhı, ek kalon lekhı ,
hā daı bólonte ólāl hār dal,
ıbār he faıingār maranar kal.
74. Ek chakure tel beche,
ek chakure panı beche.
75. Ekadaśāt Brıhaspatı.
76. Eke jāpe Lankār pār.
77. Eke banat dutā bagh nathāke.
78. Eke ındur gātat nājāı,
bhāngī kulī lejat merāı.
79. Eke laphe svarga chuwa.
80. Eke pāt tal nābāje.
81. Eke puhe jār nājāı.
82. Etāô śatā, śatāô etā.
83. Ethāıt urushe, ethāıt barashe.
84. Etiā āchā dhulā khucharı,
tetiā nibā denā mucharı.
85. Eneô marôn̦, teneôn̦ marôn̦,
Bāpur chun khāie marôn̦.
86. Eri dı behri kāndā.
87. Enwā sutār gāthi.
88. Ś jālukar āg.
89. Ś garu mārıle bāgharô maran.
90. Ephalıyā bhār baba nôwari.
91. Ebar buhri lāthı heruāı pārıbahe.
92. Ebelı sāpe khāle
dôwābelı lejut bhaı.
93. Okh gachat he batāh lāge.
94. Ocharar bāmunak surı jen dekhe.
95. Ore rātı gāı dhen dı dāmurı
hal etā.
96. Kathāte chāul nısıje.
97. Kathāt kān dıbī,
kānat kathā nıdıbā.
98. Kanār kı dın rātı.
99. Kala meghat bıjulı bırınge.
100. Kaôn̦ Māhadeu,
āne bhāngā lāu.
101. Kanār lākhutı.
102 Kanāıô jāne.
103. Kanā kukurāk patān dı bhāre.
104. Kathāt kathā bahre,
mathanıt bāhre gheun̦.
105. Kamāre kı jāne dukhıtar lô,
Yāme kı jāne eketı bārır pô.
106 Kathā bulıle batāh.
107. Kachur pātar pānı.
108. Katā ghāt kalā khār.
109. Kāurır bānhat kulir dımā.
210. Kātıbar chāgal kı Śani kı Mangal.
111. Kāurılaı sônar kān̦r.
112. Kāndıbar par pemāôn̦te
(phen̦kurāte) jāı.
113. Kāthe kathe parā.
114. Kākô pare, tālô sare.
115 Kālar kutıl gati.
116. Kāndılehe kal pāi.
117. Kāne kān mārı sāre.

118. Kār din kār rāti.
119. Kākō Hari kripā karanta,
kākō nakaranta.
120. Kāle chuli chule.
121. Kām dekhā, phān nedekhā.
122. Kath hāṇhi hāṇhe.
123. Kāturāmar chaku gātat gal,
kanā habar aru bākiye ral.
124. Katā jōwā mukh.
125. Kinchit hawk, banchit nahawk.
126. *Kinā telar telani,*
tenei nājāi pelani.
127. Kurukshetra karōwā.
128. Kerketuāi tāmōl khāi,
neulak bāndhi kilāi.
129. *Kekōrāi erileō kekōri nere.*
130. *Kechā bhetit pakā ghar.*
131. Kechu khuchōrōṇte sāp ōlāl.
132. Kerelātkai guti dighal.
133. Kōlār eri petar āśā.
134. Kōmōrā pachile khaba pāri,
gheuṇ pachile khāba nōwāri.
135. Khangat pet kāti,
śukānit chaymāh.
136. Khāl khāndi kumbhir ānā.
137. Khāi kārśala gachat uthil,
kāthi chelekār maran milil.
138. Khārat phiringati.
139. Khuchi ghā karā
140 Khōrā theng he khālat pare.
141. Gargayā katārir dāle kāte.
142. Gachat kathāl ōthat tel,
tāk chāōṇte batar gal.
143. Gapat gangātōp.
144. Gachar āg samān din thākā.
145. Gape sidhi, jape sidhi.
146. Gach eri pāte phul.
147. Galar ghāt tare, āthur ghāt mare.
148. Gājiā bāndh lāgā.
149. Gāṇtar kechu gāṇtat sōmāl.
150. Gākhirate mahar khuti.
151. [illegible]
152. [illegible]
153. Gar [illegible]
154. Gar mangal [illegible]
155. Gai gōwale [illegible]
[illegible]
156. Gatō jāi, chaṇtō nājāi.
157. Gakhir khuai sāp pōhā.
158. Gākhirat gōbar ahitā.
159. Gōndhahin phular ādar nāi.
160. Ghankai khutile śingarāō mach.
161. Ghaṇhi thakile śilō khyai jāi.
162. Ghar pōrā juit jōrār pōhar.
163. Ghāt mare ne mirmirit mare.
164. Ghune khōwā khutā.
165. Charanehe jāne maranar ṭhāi,
jare maran tate jāi.
166. Char parā nadi.
167. Chakure dekhi nākere āṅguli
bharōwā.
168. Chandratō kalanka āche.
169. Charuk sudbi chāul bahōwā.
170. Chakuk nāte, petak āṇte.
171. Chānakyar niti.
172. Chāmar nāō bharā haba,
Luitar ki gā dukhāba.
173. Chāle bere lagōwā kathā.
174. Chāparile barashun nere.
175. Chāpari jōwāko kujā bōle.
176. Chirakāl samāne nājāi.
177. Chilar pāni bilak jāi.
178. Chuli chirā dhār.
179. Chungā chāi sōpā.
180. Chengak chāidi dharibā.
181. Chōṇh di bhōāi uliwā.
182. Chōrak mele nuśuwāi.
183. Chōrehe chōrar theng dekhe.
184. Chōr palāle budhi bāhre.
185. Chōtālar ro'd chengā lāge.
186. Chōrakō mōre pāi,
lōkō māmare khāi.

[illegible]

[illegible]

188. [illegible] khaba gai harina phandat para.

189. Chai muthi dharile son muthi hai.

190. Chagal marar chamah hal, etiahe chale bebai.

191. Chiga har jora nalage.

192. Cheg buji kam kara.

193. Japar kaporo poke kute.

194. Jagi suba, bachi khaiba.

195. Jivar pani pelowa.

196. Jivat har nohowa.

197. Jiban pan kari

198. Juir kahat ghiun.

199. Juir maijat udhinar bis

200. Jui khale engare hage

201. Juir bhayat udhin palo.

202. Jonakat harunu andharat b chari.

203. Jora maraba now ari

204. Jor puri hatat lagi.

205. Jok lagi diva

206. Jokar mukhat chun

207. Jonar agat jon ikir pohar.

208 Jurar dihat berat lathi.

209 Juratkau d ih bechi

210. Jur erileo karpatio nere.

211 Tapa mur dhaka naju

212. Takar sud ghorar agat lare.

213. Tenga am ebarhe bechiba pari.

214. Tokanate ei kamor, theng paleto achei

215. Theli nionta nai, dolat jai.

216. Theke ja't, sike ta't.

*217. Thelar nam babaji.

218. Dalar bagari.

219. Dal kata bhatou.

220. Dangarak man kariba

221. Dimat anh uliwa.

222. Dumarur phul.

223. Dhu pani [illegible] khowa.

224. Dhal'uta, [illegible] hai, Nidhiram Sardar.

225. Dhila pale khila mare.

226. Dher machat bagali kana.

227. Dhenkit mahe khale, urut pharpharale.

228. Dhoke dhoke pani khuowa.

229. Tatat dhara.

230 Tapat bhatar dhowai khowa.

231. Tali phuta chunga.

232. Talui jibhai lagil.

233. Talur agedi jiu gal.

234. Tatir ki ghora bowa, bandarar ki ghar chowa.

235 Tal praman bahra, til praman tuta

236. Trin kuta jnan kara

237. Tilake tal kara.

238. Tej dhule ute, mangah dhule nute.

239. Telar konha kahra.

240 Tel Raja, lon patra, jala baladhi iang matr.

241 Tel bechi haiche balit dhale

242 Telir murat tel.

243. Tele paniye mihal nahai

244. Thapdi khow i chilup khi sopahe.

245. Daga pakhar i kara

246 Dandit banar bandar nache.

247. Daho anguli khau, buhrai hechilehe jai

248 Dakhin kulat suarag paril, gai hanri manuh maril

249. Dant bhanga s ipar, phonpaniye gar.

250. Dante trin dhara

251. Dante dant di thaka

252. Dante otheo lage.

253 Dingiba nowara silak pari namaskar

254 Danrar mukhat bish name.
255 Di mare, khai tare
256. Durar parbat ratir jui,
tik nekhedi thak śui.
257 Dintô jāi, kshantô nāji
258 Dui naôt dui bhari.
259. Dukhar rāti ôr napare
260. Dumukhiya sāp
261 Durā-kāchar nichini bālit
kani pārā
262 Durair parbat nitôl.
263 Dôpatiyāt bahā
264. Dhar buji khewā diyā.
265 Dhareô kāte, bāreô kāte.
266 Dhruba satya.
267. Dhulār jari
268. Dhônte pichalā
269 Dhônwā monwā dekhuwā
270. Nadi nala ji phāle jāi,
śihu ghariwalô seiphāle jai.
271 Namare māne chābā,
nubure mane bābā.
272 Nājinār dôl thengat,
jānār dôl galat
273. Nāmātāi sanmatir chin
274 Nālat chāôn ne dāpanit chāôn
275 Nindile bande
276. Numābar āgate chāki jvali uthe
277 Negur kātā bāgh.
278 Nejar jui mukhere numabā.
279 Nai nedekhonte lāngath
280 Prati dube sindhi selukh
281. Papiyā tarār dare uthā nāmā
282. Paruwāi parbat khanhāi
283. Pahri śuni Barāh pāgal.
284. Pātat bahā chakā
285. Pāni talalaihe boy.
286 Pānit thāki piyāhat marā.
287 Pānit parā mānuhe trin-
Kutālaikô hat bahrai
288 Pār pālei epār, pār pālei sipār.
289. Pār pale yugi, bhurat māre lāthi.
290. Pāli chāihe rāg tānibā.
291. Puthi māchar jiu.
292. Puthi māchar pharpharaniye sār.
293 Pet bharāi khāle lakshmi chār
nidiye.
294. Petat garal, mukhat mau.
295. Pete khāle pithi sai.
296. Pete bharal gāe japā.
297. Pôn āngulire gheun nôlāi.
298. Pôhaniyā śālikāi chakut khutiyāi.
299. Phalehe parichay.
300. Phatā kenthā titile gālaike gadhur.
301. Phiringatiye khāndab dāhe
302. Phāla banh jāp nākhāi
303. Phular thāritô kaint āche
304. Bagaliye tôp mārā
305. Bagā bhāt hale kaurir akāl nāi
306 Bar gache chān diye
307. Bar gachat āujibā
308. Baralar bānhat jui nidibā
309. Bahi khāle kuberar bhanrāleô nāte
310. Bahiba ātile śubaô āte
311 Basantar kuli, Hemantar kôn ?
312 Bale nôwar āśilak pari namaskār
313. Balir pathā
314 Baôanar chandralai hat bahrôwā
315. Bagarā śilat chek nabāndhe.
316. Bagh mahar juj lāgil,
nalkhāgarir maran milil
317 Bāghar nejere kān khugôwā.
318. Bhāghar gharat ghông.
319. Bāghar āgat ki chāgar dewādewi
320. Bāgh paruwā chinti pôkā
tār pāi rup.
321. Bāghar tel khôwā.
322. Bāghar lagat kutum,
bhôk lāgile khāi
323 Bāghe ghanh nākhāi.
324 Bāghe-chāge eke ghāte pāni
khuôwā

25. Bāṇti khāle āṇti jāı,
lukāi khāle dhukāi jāi.
26. Bātar kukure bāt nere.
27. Bādi harāle hāt nachuāi.
28. Bāndare ki jāne nārıkalar mōl.
29. Bāndarar dekā buhrār chin nāı.
330. Bāndarar galat muktār mālā.
331. Bāre pāni khōwā bōjā.
332. Bāyanar bārıt šialō rāg tāne.
333. Bıdyā bılāle byāı nahaı.
334. Bıdyār saman bıt nāı.
335. Bıdyāt Brıhaspatı.
336 Bıdhı pathāli dıyā.
337. Bınā meghe bajrapāt.
338. Bukur tej pāni karā.
339. Buhrı pāthır lagat māh dōn byāı.
340. Bengar bachane bārishā nahaı.
341. Bengā kaı kal ıı šune.
342. Bengenār gachat hākuti lagōwā.
343. Bejır jalangā mane,
kuthārar jalangā namane.
344. Ber chālarō chaku kān thāke.
345. Belıye kārō bāt nāchāı.
346. Bōbār šatru nāı.
347. Bharır tale rau jāı,
darıkanālaı barašı bāı.
348. Bhātou pahrı dıyā.
349. Bhātar tıtā khāba pārı
mātar tıtā khāba nōwārı.
350. Bhātar ākāl haloō mātar ākāl
nahaı.
351. Bhāt khāb dıye,
hāt khāba nıdıye.
352. Bhād mahıyā šālıkā.
353. Bhāl āmar echōhā khāba,
sajjanar lagat ekhōj jāba.
354. Bhālukak khantā dıyā.
355. Bhuṇhurātō ro'd dıye.
356. Bhōtā tarā jen jvalā.
357. Maı tunı dālat rājāı beng khāi
sōnar thālat.
358. Maı bar hastı nuphure banat,
mākhıbōre kanı pāre tāre
galat
359. Magar muluk.
360. Mathanıt gheuṇ bāhre
361. Madhuphalra dheṇkı.
362. Mōn karıle chan karıba pāre.
363. Manı harōwā phani.
364. Mane āthu kāhre
365. Mane bıchāre rajā haba,
Bıdhātāı nıdıye khujı khāba.
366. Maranata šaran.
367. Maranatakaı lathı khōwāō bhāl.
368. Marār mukhat kone chumā dıye.
369. Marar oparat kharār gha.
370. Marıō amar.
371 Mahājanō jena gatahsa panthā.
372. Mān dılehe mān paı.
373. Mānuh mare hāı, charāı mare raı.
374. Mārıle gandār,
lutıle bhandār.
375. Mārichar māyā
376. Mıchā kathār theng chutı.
377 Mıthā pukhurıt bıh dıyā.
378. Muktār salanı šuktā.
379. Mukhat madhur bānı,
hrıdayat khur khanı.
380 Mukhar lāje kı kare,
petar bhōke jı kare.
381. Mukhat phul-chandan parak.
382. Mukhat pıthā-bharōwā kathā.
383. Mukh melotei garbha dekhı.
384. Mukhat pānı nōhowā hal.
385. Murar uparedı tını chōlu pānı gal.
386. Mur mahaōṇte murar bısh.
387. Mukhena mārıtang jagat.
388. Mekurı mare murar bıshat,
ındure bōle mōke chōpe.
389. Megh chāı gājanı,
hılaı chāı khājanı.
390. Megh mukta ākash.

391. Merugiri parbatar age ki uichilā, prachanda batāhar age śimalu tulā.
392. Merugiri khanha dile.
393. Mau dekhile mākhi pare.
394. Maupiyā charāue parbatlai tuli, dhól jen kani pāre chungār baduli.
395. Jata garje, tata nabarshe
396. Jata karilón chāit bhunjalón, Lakshman jiābar aushadh nāpālón.
397. Jate utpatti, tate lai.
398. Jate bāghar bhai, tate rāti hāi.
399. Jāke rākhā siye rākhe.
400. Jācha sónar dām nāi.
401. Jijāne prabāsar bhāw, si māre āgar tāw.
402 Ji belā ji kathā karibā sār, kāni kasthā pelāi jógi babā bhār.
403. Jimān nāme timān bhije
404. Junjar beli mahar sing thāru.
405. Rakshake bhakshak.
406. Rāije nakh jókārile nai bai.
407 Lāi pówā kukure bukulai japiyāi.
408 Lankā pāle sakaló rākshas
409 Lakshmanar sakti sel.
410 Luit prasanna hale, bhangā nāóre pār haba pāri
411. Luitehe jāne bathā kimānanalai bahe
412. Lukāi khāle dhukāi jāi
413. Lón nohowākai thaikārā bhātat diyā.
414. Lón khāle gun gabā.
415. Ló purilehe tikhā hai.
416. Śva pāpe jvar, hājar pāpe khar.
417. Śakuni budhi.
418. Śar Śajyāt paril
419. Śāk rāndhībar nāi khum bhój rāndhibar hum hum.
420. Śake śukutāi bhakshan, sei purushar lakhshan.
421. Śamukar petat muktā ólāi.
422. Śalikāi chóchóte majóte phenhu rāja.
423. Śil chikutile nakh khai jāi.
424. Śil gilile jin nājā..
425. Śil parā kupati (kapan)
426. Śiśu nāyak, stri nāyak, bahu nāyak, anāyak.
427. Śiyālar jāk jāk, singhar ek.
428. Śiyālar sing dekhe.
429. Śiyāli chandrāmukhi, dhówā-kówā rajpakshi.
430. Śui thakā siyāle hānh dhariba nówāre.
431. Śenar ek jāt.
432 Śentó jówādi gal, phenchātó ahādi āhil.
433. Śen meli rong chāi.
434. Śribatsar pórā māch
435. Satyar sadāi jói.
436 Sapón dekhile buhrāió mute, dhārat parile siló ute.
437. Samayar ek sar asamayar dah.
438. Samayar sar.
439. Samaye sakaló sahya karāi.
440 Sariahat bhuto dhare.
441. Sarute sāpe khāiche kechulaikó bhoy.
442 Sastār tini abasthā
443 Sāgar sóhówā kathā.
444. Sāgare nagar, nagare sāgar.
445. Sāgare dingār chur nakare.
446. Sāt sāgar tera nadir pār.
447. Sāturiba nājānile bāpe khāndā pukhurite dubi mare.
448. Sap māri nejat bih nera.
449. Sap hai khāi, bej hai chāi.
450. Sāpar saru, bāpar saru.
451. Sapar nej chingā dhar.

452. Sāpe khāi dekhi, bāghe khāi nedekhi.
453. Sāpe khāi, kāpe khāi.
454. Sāpe khutileò tini bār haṇche.
455. Sāpehe sāpar theng dekhe.
456. Sāpò marak, lāthiò nābhāngok.
457. Sāwadhānar binās nāi.
458. Sāh khāi bākal diyā.
459. Sāhe sidhi, arjañe nidhi.
460. Singhar petat siyāl nòpaje.
461. Sindhir mukhar siyāl.
462. Seṇt gheṇt Gòbindar chirā khābā āru jābā.
463. Sònar śikalir bāndh.
464. Sòn pòre rang chare.
465. Sourā dupātiyātei jakhinir bāṇh.
466. Hanumānar Lankā kānda.
467. Harinār māngsai bairi, tirutār rupei bairi.
468. Hāithā mātit paril.
469. Hātar Lakshmi bharire thelā.
470. Hātar lākhuti eri nidibā.
471. Hātar muthit thākā.
472. Hātar muthāt lukuwā.
473. Hāti māri bhurukāt bharòwā.
474. Hāti nijar gā nedekhe.
475. Hāti-kapaliyā.
476. Hāti nòhòwā hāwdā.
477. Hāti bòle mòrò du daṇt, niganiye bòle mòrò du daṇt.
478. Hāti ghòrā gal tal, bherāi puche kimān hal.
479. Hātı kande òdālar talat.
480. Hātirò pichale pāò, Sajjanarò bure nāò.
481. Hātir surat nāi bulileò chāri kalah pāni.
482. Hāte nāmāri bhāte mārā.
483. Haṇhò marā, siyālò khòrā.
484. Hular òparat khòd diyā.
485. Hulere hul kāhrā.
486. Kshantekar bhòj khāwṇtā nāi.

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১৫।	Anglo-Assamese Dictionary of Proverbs	শ্ৰীমাখন লাল চলিহা।
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